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GEORGE W. MYERS, PRINTER.

From the Sabbath School Visiter.  
THE BIBLE.

Happy are they who by the spring  
Of sacred truth abide;  
When mortal streams no comforts bring,  
When earth is parched and withering,  
Full glows that mountain's tide.

Fresh from their source in upper skies  
These living waters come,  
They nerve the frame, uncool the eyes,  
And give the spirit power to rise,  
Up to its native home.

Let others go their joys to find  
At science' lucid stream,  
Where pleasure's silver gurgles wind,  
Or love's bright wave, with gold sands lined,  
Shines in the morning beam.

Like rivers which the desert sands  
In mid-way course drink up;  
Though broad they flow from fertile lands,  
These waters fail the pilgrim bands,  
And mock their eager hope.

Last by the well of life divine  
Then let me still remain,  
No more in hopeless grief to pine—  
No more to fear my joys decline—  
Nor e'er to thirst again.

A. B. H.

## THE OBSERVER.

From the Church Advocate.  
VALUE OF DOCTRINES.

There is not a commoner error in nominally Christian countries, than that speculative opinions are matters of small consequence, and that one's actions are all that need be looked after. It is strange, indeed, that no one of the eloquent defenders of a fair outside has ever suspected, that to man, who looked on the outward appearance, it may be easy to put forth a fair show, and the heart remain unpurified; while God, who looks to the interior, can never accept an action, which does not flow from sound principles, and virtuous motives. To those, who think it no matter what a man believes, so long as he maintains an outward garb of excellence, the following passage of Dr. Rush may be earnestly commended. It is worth the more, as it appears to be the firm conviction of one, who had no professional motive to induce him to be strenuous on such a doctrine as the atonement.

"Let us not be wiser than our Maker. If moral precepts alone could have reformed mankind, the mission of the Son of God into our world would have been unnecessary. He came to promulgate a system of doctrines, as well as a system of morals. The perfect morality of the gospel rests upon a doctrine, which, though often controverted, has never been refuted, I mean the vicarious life and death of the Son of God. This sublime and ineffable doctrine delivers us from the absurd apotheosis of modern philosophers, concerning the foundation of moral obligation, and fixes it upon the eternal and self-moving principle of love. It contemplates a whole system of ethics in a single text of scripture. 'A new commandment I give unto you, that ye love one another, even as I have loved you.' By withholding the knowledge of this doctrine from children, we deprive ourselves of the best means of awakening moral sensibility in their minds. We do more, we furnish an argument, for withholding from them a knowledge of the gospel likewise; for this, in many instances, is as supernatural, and therefore as liable to be controverted, as any of the doctrines or miracles which are mentioned in the New Testament. The miraculous conception of the Saviour of the world by a virgin, is not more opposed to the ordinary course of natural events, nor is the doctrine of the atonement more above human reason, than those moral precepts, which command us to love our enemies, or to die for our friends."

From the Church Advocate.

## BISHOP DOANE ON CATECHISING.

i. Whatever helps the Catechist may use, the Church Catechism should always be the text-book. There is none so good. There is no other that has authority. The use of Catechisms preliminary to it, and of Catechisms explanatory of it, and of Catechisms for those of riper years, is altogether unnecessary, and tends to distract the mind. Multiply Catechisms as you may, there is but one plan of salvation. That, the catechism in the Prayer-book fully and faithfully develops. The best could do no more. 'The country parson,' says godly Herbert, 'values the Catechism highly. He useth and preferreth the ordinary Church Catechism, partly for obedience to authority, partly for uniformity sake, that the same common truths may be every where professed; especially since many remove from parish to parish, who, like Christian soldiers, are to give the word, and to satisfy the congregation, by their Catholic answers.'\* In one respect it is peculiar. Parts of it are level to the comprehension of the simplest child.—Parts of it, if thoroughly investigated, would task the loftiest reach of the most intellectual man—places in it, as an ancient† writes of sacred scripture, where every lamb may wade, others where an elephant must swim. The utmost range is thus permitted to the Pastor in the adaptation of it to the several capacities of those whom he instructs—exactness of all, says Herbert, 'the doctrines of the Catechism: of the younger sort, the very words; of the elder, the substance.'‡ Remembering, we may add, that as the youngest soon will rank among the elder, the elder soon will pass beyond his reach he cannot be diligent enough in storing all their memories with the words, in imbuing all their hearts with the substance, of that most admirable Christian manual.

"There are few human productions," says one who has written admirably upon this subject, "upon which a Christian teacher can ground his instructions with so much confidence, as the Church Catechism. The Roman

Catholic Catechisms run away into many points of faith and discipline, which have no support whatever from the plain words of scripture.—Several of the best Catechisms of Reformed congregations are abstrusely doctrinal,—others are diffused and lengthened out into treatises, while our own is neither redundant nor dogmatical. It never wanders from Scripture, nor runs into nice distinctions; it contains that alone in which all Christians are agreed. It raises no scruples, it offends no prejudices, and its very brevity implies that it leaves much to the judgment of the parish priest, and demands that he do more than confine himself to its concise phraseology—that, taking its letter as his guide he make a full and complete illustration of its apostolic lessons. Hence the clergyman who commences his catechetical lectures with this manual in his hand, sets out in good humor with all Christian men. Every body is with him, no man is against him. Those who think the Catechism too short, look to him for amplification. Those who fancy it requires some explanation, are glad to have him for an expounder.\*

ii. Excellent as the Catechism is, and prominent as it should be in every plan of pastoral instruction, it should always be impressed upon the mind of every child, that it is nothing, and of no regard, but as it may be proved by Scripture. While therefore its venerable text should be continually repeated, analysed, enlarged on, illustrated, laid to the heart, applied to all the life, it should be constantly required that every line and word of it be shown to have authority in Holy Scripture. Used in this way, the Catechism explains the Bible, while the Bible sustains the Catechism. The plan of salvation is developed. The doctrines of the Cross are explained. The duties of life are enforced. Of the whole counsel of God no portion is kept back. Of all that appertains to life and godliness no point is left obscure. Nothing can be more impressive, nothing can be more interesting than an exercise like this. The lucid order of the Catechism throws light upon the meaning of the sacred text. The sacred text gives unction, power and life to the instructions of the Catechism. At every step new confidence is gained, new beauties are apparent. The young Christian drinks conviction from the first fountains of eternal truth; and finds with lively satisfaction, that every word which has been taught him by the Church, has precedent and sanction in the pure word of God.

iii. The exercise of catechising, thus guided by the provision made for it in the Prayer-book, with continual comparison of every point with Holy Writ, should also be conducted in a constant reference to the orders and services of the Church. In this way her distinctive features, the authority and constitution of her ministry, the nature and importance of the sacraments, the admirable arrangement of the Christian year, her daily services, her solemn ceremonies, her impressive rites, may be all made familiar to the children, commended to their understandings, made engaging to their hearts; and shown to be not less accordant with the sacred warrant of the word of God, than with the dictates of man's reason, and the infirmities, necessities and sympathies of his immortal nature. In this way, objections are answered, prejudices mitigated, ignorance informed. The relation of the parts is shown, and the agreement of the whole. The Church approves herself to be what God designed, the pillar and basis of the truth. Her service is, and is to be, 'a reasonable service'; her worship, 'the beauty of holiness,' commends itself to every heart, and is, as it is felt to be, by every pious soul, a 'spiritual sacrifice,' acceptable to God through Jesus Christ.

iv. The catechising should be 'openly in the Church.' This is the provision of the rubric. Of its meaning, there can be no doubt. To catechise the children before the congregation have assembled, or after they have dispersed, is not to comply with it—is to deprive many who might be profited by it, of the advantage—is to put its light 'under a bushel,' when it should be set up on a candlestick, and give light to all that are in the house. The disregard of this injunction has tended very greatly to depreciate the Catechising. A thing done in a corner, is naturally supposed to be of small importance; and what a thing is thought to be, is commonly so. General interest has been lost. Parents and guardians have seldom favoured it with their presence. It has possessed nothing to render it animating to the pastor, or engaging to the children. It has become a dull, formal work, without estimation, and with but small advantage. In too many cases it has gone entirely out of use.

\* Gilly's Hora Catechetica, pp. 147—8.  
† 1 Timothy, iii. 15.

From the Presbyterian.

## HOOKER ON POPULAR INFIDELITY.

The author of this admirable work seems destined, in the providence of God, to exert a wide and wholesome influence with his able and judicious pen. His popular Infidelity, just published by W. Marshall & Co., is a work of no ordinary merit, and will be read by young men and Christians wherever known. Will you oblige a friend by inserting in your extensively read paper the following.—Though taken without any opportunity to select, it will afford a good idea of the happy style, the profound knowledge of the workings of influences on man, the close observations and the Christian experience of its excellent Author.—Chr. Intelligencer.

"We have sometimes thought that religion is not a little dishonoured and they not a little deceived, by well meaning representations of it as an easy practice. Its yoke may indeed be easy, and its burden light, but it is only love to Christ and deadness to the world that can make it so. There is no such thing as a religious practice without a conflict with ourselves,—a sacrifice of our devotion to the amusements and pursuits of the world; and if this be deemed a great hardship; it proves too clearly that the heart is not yet broken in penitence, nor kindled into reciprocal flames by the love of Christ.

It is only poisoning between the world and God, proposing conditions to him, not accepting of his, and indulging thoughts as little worthy of the excellency of his service, as of the greatness of the hopes that are entertained from it. To set out in religion with this mind is not to follow Christ, but to bargain with him for the enjoyment of the world; to dictate on what terms we will be saved, and to pledge to ourselves his acquiescence in them; to presume on his forbearance, and to confide in his mercy and complacency towards us, while we refuse to separate from the world and to bear his cross. It is a species of self-indulgence that will serve him only so far as he will let us do it in our own way. How much religion persons of this humour would have, or how much practical consideration of Christ's benefits and counsels they evince, it is hard to say. It is wonderful that they should pretend to any; and indeed they pretend to so little, and so little evince, that one is in doubt whether it is their pleasure to have the credit of any. Religion, were it as accommodating to our natural desires as their practice shows it to be, would be little better, as a restraint upon the corruption of our nature, than a warrant for its indulgence in all the ways of preferring the creature to the Creator. Our Saviour did not mistake the truth on this subject when he told 'a certain ruler,' who had kept so many of his commandments, that he lacked one thing, (a lack, let it be observed which was necessary to render any part of his service acceptable,) must sell all that he had, and give to the poor, and so come and follow him. This is a reasonable demand; not only that his service is more advantageous and honorable to us than any thing else, that he has a right to require of us what he will, that he requires an easy service compared with what he has done for us, but also that it is necessary to any real transformation of our nature that we have a universal preference of spiritual to temporal things,—a readiness to give up all for Christ. Nothing short of this can be a proof of supreme love to him; and to barter with him, for a less measure of regard than this is to rank him, in desirableness, as well as loveliness, below his creatures and to turn him off with the name of our devotion, while we give its heart and joy to the world.—Such a habit of mind precludes all advancement in holiness; and favours only the growth of the natural and unsanctified man. The supposition, that we can advance in love to God and retain at the same time all our creature fondness, is opposed to all the laws of our moral nature, and would, moreover, place religion out of the sphere of all analogy. 'All things strive to ascend, and ascend in their striving.—And shall man alone stoop? Shall his pursuits and desires, the reflections of his inward life be like the reflected image of a tree on the edge of a pool, that grows downward, and seeks a mock heaven in the unstable element beneath it?—Strange that any should think to retain, with a religious practice, that 'friendship' (not to say devotion) 'of the world,' which is styled 'enmity with God!' Stranger still that they should do this after the formality of a religious profession which turns all eyes to them as 'lights in the world,' and which, if it avail any thing for good to their experience, does justify those remarkable words, 'ye were sometimes darkness, but now are ye light in the Lord,' and that most reasonable deduction,—therefore 'walk as children of light, and have no fellowship with the unfruitful works of darkness!' This subject is so clear in itself, and evidence so glaring bursts upon it from every page of inspiration and every day of human experience, that we have no fear of intimating that all must be of the same mind upon it, except those who are so little convinced of the deep repugnance of their nature to spiritual things, so wholly secure and so strongly bent on gratifications foreign to religion, that they neither know its difficulties or its comforts, have no experience of those 'cheering, warming beams' that light off the divine countenance, and are thinking to keep God satisfied with a little devotion now, and to give him a full measure when age or exhaustion shall incapacitate them for pleasure in other things.—There is no religion in all this—clearly none. It is worse than indifference to it—a deliberate postponement of its claims—a discrediting of it whether intentionally or no, and that, in the house of friends. This is no exaggeration;

\* There's nothing left to fancy's guess,  
You see that all is barrenness."

Not a vestige of faith appears in a mind that is desolate and impatient without gratifications which indispose it to devotion. He pays but a sorry compliment to religion, who would obtain it at so cheap a rate—at no sacrifice of worldly vanities and hopes. The heart, that strongly desires, or can easily persuade itself to take, the liberty of this indulgence, cannot stand the test of truth. It is estranged from the life of God; it finds no access to him in prayer; its enjoyment is not in him, and the course it craves leads from him. Where our treasure is, there our heart will be also; and where the heart is, there also will be our delight. If it be imagined that we can be preparing for heaven, while obeying our natural fondness for things here, turning our thoughts and affections in another direction drifting by the force of cherished habit from God and only look back to him in duty when under the lashes of guilt, it is the grossest self-deception. We are going from the object and it is vain to expect that it will overtake us. Religion is a 'fellowship' with the Father, and with his Son Jesus Christ, a 'walking in the comfort of the Holy Ghost; and how are these to be maintained without a congenial, habitual thoughtfulness, without denying ourselves, and resisting 'the course of this world?' If we will decline a practice so reasonable as well as Scriptural we must indeed have small thoughts of the objects to be gained by it if we would carry with us into this fellowship the dead weights of the world, we may be sure that we are dallying and counselling with an evil heart of unbelief. And its power to deceive, and draw us to destruction, will increase with every victory it

gains over us. We may not trust it, its venom its art invokes a strong resistance.

"The serpent of the field, by art  
And spells, is won from harming;  
But that which coils around the heart,  
O who hath power of charming?"

Our hearts are not like the hearts of others, nor is religion the great thing the Bible makes it, if we can safely presume to face the 'appearance of evil,' and leave our interest in it unguarded."

From Mr. Southgate's Sermon.

## CHARACTER OF THE MAHOMEDANS.

1. THEIR INTELLIGENCE.—Perhaps no people excel the Persians in the higher qualities of intellectual character. They are ready in apprehension, and subtle in discrimination. Their learned men are doubtless too fond of refined speculations; but this is a fault, if it be one, only of superior minds. That they are capable of appreciating and using even historical testimony, of all kinds of evidence farthest removed from abstract reasoning, is manifest from the biography of Henry Martyn, and from such of their controversial tracts as have been translated into our own language. Martyn conducted his written controversies, for the most part in a simple, practical manner, and they produced an impression which is felt at the present hour. If he failed at all it was when he forsook the severe forms of logic, for what may properly be called the dialects of imagination. Here his opponents were invulnerable.

We cannot say much at present for the literature of Persia, the day of its glory has declined: but we have much to hope from the intelligence of the people. We have not to begin with minds destitute of the first elements of knowledge. It is computed by the best historian of Persia, that two-thirds of the males can read.

Of other Mahomedan countries, I am not able to speak with so much precision; but as a general remark it is doubtless true, that no unevangelized people are as intelligent and capable of receiving knowledge, as the Mahomedans.

2. A second trait in their character, is their fondness for religious inquiry. This remark, however, must be confined chiefly to Persia.—Those who are familiar with the memoir of Martyn, will remember how constantly he was engaged in religious disputation with those who visited him for that purpose. There are hundreds of thousands in Persia, of whom I shall hereafter have occasion to speak more fully: who are professed free-thinkers—who have broken away from the rigid forms and prescriptions of Mahomedanism and are floating, without rudder, chart, or compass, upon the wide ocean of free-inquiry. A recent traveller testifies, that at all times, and in every society, the truths of religion are made the subject of discussion. These are themes upon which the Persian mind delights to dwell—too often perhaps, in idle and visionary contemplation.

But, on the other hand, it must be acknowledged; that the genius of Mahomedanism is adverse to freedom of inquiry upon religious subjects. It is essentially intolerant and bigoted. This quality however, belongs to the religion, and not to the Mahomedan mind, aside from the influence of its faith upon it. The native character of the religion cannot be changed.—It is indelibly impressed upon the pages of the Koran. It is; and must ever be, a religion of malice, cruelty, and violence. And yet we may find in it strong ground for encouragement to missionary effort.

We hope all our subscribers will read the following from the pen of the lamented Dr. Nevins, and having read, and re-read, will send it to all their non-taking religious Newspaper friends. It is a lamentable truth, that there are hundreds of pious families, who are able to take a religious newspaper, and yet do not. We have known, indeed, that even among us, the oft repeated request to subscribe, is treated with a positive negative, and that too by those who are expending much money for political items. The piece here submitted sweeps away every excuse, and we hope that every one who reads it, and does not take some religious paper, will ask, "am I not able?" and ought I not to subscribe for one immediately?—N. H. Observer.

## DO YOU PAY FOR A RELIGIOUS NEWSPAPER?

I was going to ask the question in another form. "Do you read a Religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves pay for one, they being in the habit of borrowing from their neighbors, after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time, greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape:

"Do you subscribe for a Religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper if they can find such a thing. What is the sort of paper they require. A religious paper is quite too far advanced for them. I don't know and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with a secular newspaper. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go on in the church, I cannot conjecture. What do those who do not give any thing for value received, want to know about revivals, missions, &c. These are persons who would starve editors, publishers, printers, and paper-makers, the whole concern, into a premature grave; who say, "Send me your paper," implying of course that they will send the money in return, yet

never send it; yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lessons of honesty, they should wish to read all about godliness and vital piety? So I concluded to head the article, "Do you pay for a Religious Newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your Religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom this circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not take a Religious newspaper!—A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making. Here is one of those to whom Christ said, "Go teach all nations;" he bears a part of the responsibility of the world's conversion and yet so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise. Ask him about missionary stations and operations and he can tell you nothing. He does not read about them.—I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah! he forgets thee, O Jerusalem.

But I must not fail to ask if this person takes a secular newspaper. Oh certainly he does.—He must know what is going on in the world, and how else can he know it? It is pretty clear then that he takes a deeper interest in the world than he does in the church; and this being the case it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper, a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three. How can a professor of religion answer for this discrimination in favor of the world? How defend himself against the charge it involves. He cannot do it, and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it let him pay in advance. There is a satisfaction when one is reading an interesting paper to reflect that it is paid for.—But perhaps you take a paper and are in arrears for it. Now suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.

## SABBATH VIOLATION.

## BE SURE AND WIND UP THE CLOCK ON SUNDAY!

I passed the night in D——, with an enterprising citizen, and in the morning as he was stepping into the stage to be absent for a week he said to his wife, "My dear, be sure and wind up the clock on Sunday." He was a good citizen, and believed his Bible; and had often read the divine direction about the Sabbath "In it thou shalt not do any work." I wonder he had not said be sure and have all your little matters adjusted before the Sabbath, that you and the children may spend the whole day serving God, and preparing for eternity. But instead of that he said, "Be sure and wind up the clock on Sunday." This direction run through my mind for hours and as the thought expanded a little, I found my friend D—— was much like other people, reserving many little things to be done on the Lord's day. I thought as I passed the streets, that I could see many long beards that were to be cut Sunday, and many counting the time till Sabbath, that their boots, shoes and clothes might be brushed. I could see others accustomed to look up their stray cattle, to walk around their distant fields of grass and grain, to see whether the fences were all safe, or to learn whether the flocks and herds did not need some attention that could not be well afforded on any other day.

Others make the Sabbath a delight because they can hear and tell the news as they go to and from the church, and at the recess, and in the family circle after their return. They really learn more upon the Sabbath than they do from their visitors, periodicals, and books, the other six days. A worldly man once said, "I love to go to church, it is such a capital place to hear the news."

Many secular plans are devised about the house of God. Appointments are made for visiting; errands are done to save time; friends meet and exchange their messages of love and friendship; pleasure boats, pleasure coaches and horses, are in great demand upon the Lord's day.

Many who find disease creeping upon themselves or their children, wait till Sabbath, and then seek medicine and advice, so that many physicians and apothecaries must do twice as much business as upon other days. It is not strange for the sick to seek multitudes of pretended friends upon that holy day. They are left with out consolation or aid six days, but on the seventh their rooms are crowded with solicitation and many a sufferer has lost his life by this periodical kindness.

Most of our courts set on Monday and I know one eminent lawyer who will go Saturday, or will not go till Monday, and he is exerting a most salutary influence upon the bar, in that whole region. Others, both judges and lawyers, (some standing high too in the Church,) do not "remember the Sabbath day to keep it holy," but in sight of the common people, who look up to professional men for example, ride across their county on the Sabbath so as to be ready at Court.

The Jews used to make the day previous a day of preparation for the Sabbath but we

\* The Parson Catechising. † Gregory the Great.  
‡ The Parson Catechising.



strangely reverse it, and make the Sabbath a day of preparation for the week, and also a time to bring up numerous little arrears, that are deferred to some more leisure day.

This systematic Sabbath breaking, has become so common, that if the best of your readers will examine themselves carefully, they will find some form of this sin habitual.—*Cincinnati Journal.*

Moses was skilled in all the learning of the Egyptians; yet, not content therewith, he became a humble suitor to God for more and better knowledge than that: "I beseech thee, show me thy glory." Other notions may fill the head of a moral man: nothing short of the knowledge of God can satisfy the heart of a saint. Wherefore, in answer to this request, the Lord gave him a promise saying, "I will make all my goodness pass before thee."

ARROWSMITH.

## MISSIONARY.

From the Sunday School Visiter.  
MISSIONARY GROUND.  
FROM NOTES BY THE WAY.

Leaving New Orleans: I commenced ascending the Mississippi; and was fortunate in obtaining a passage in one of the largest and best steamboats employed in the navigation of that mighty river. The banks on either side, for upwards of two hundred miles, present a uniform level surface, divided, for nearly the whole distance, into beautiful plantations, adorned with the spacious dwellings of the proprietors and the neat comfortable-looking cottages, (generally white,) of the negroes. Here and there also a Roman Catholic church rose to view.—The first evening I spent on board of this boat, I felt it to be my duty to defend the Christian religion from the attacks of an avowed Deist.—There are many persons of this description to be met with in every part of the country, and though it may be almost hopeless to expect to convert them from the error of their way, still, if you can silence them, or refute their arguments, the effect upon others who may be present may be salutary. I have reason to think the conversation was not without some good upon my fellow-passengers. The individual had publicly proclaimed the Bible to be full of contradictions; but when the book was handed to him, with the request that he would produce them, he was obliged to confess he did not know where to look for them. He remained silent upon that subject the rest of the trip, and treated me with all possible respect, notwithstanding the argument we had had. Being delayed several hours, in order to take in a quantity of sugar, at a plantation near Plaquemine, I made inquiries of some of the inhabitants respecting the religious state of things in this place, and asked whether they ever had "preaching" there by Protestants. To this I received for answer, that "a preacher happened along there about once in four weeks." Upon inquiring further, to what denomination he belonged, "O," replied the person, "we don't know any thing about different denominations, we go to hear any body, we have no church formed here."—Now, I am well persuaded, that if some clergyman of our own Church were to go to this place and reside, identifying with the people, almost the entire population might be instructed in the principles of our Church, and formed into an Episcopal congregation.

The first "bluff" or elevated ground seen after leaving the city, is at Baton Rouge, one of the most flourishing and healthy places on the river and where, I was informed, there were some persons who were very desirous to have our Church established. From this place to Natchez the banks of the river, with the exception of the town of Fort Adams, and Ellis' Bluffs a few miles from the former city, have pretty much the same appearance as the country below. Natchez is beautifully situated, and beautifully built up on a very high bluff, and whence, in consequence of a graceful and large curve of the river, the prospect both above and below without being much diversified, is very extensive; the eye, as far as its vision can extend, resting in every direction upon as fertile a country as man need desire. The place itself is one of much wealth, enterprise, and hospitality.—Our Church here having had no pastor for a long time, has been somewhat retarded in its progress; but a better day I trust is now dawning upon it. A pastor has been selected for it, eminently qualified for the station; and it is confidently believed, it will at no distant day rank in every particular as it does already in intelligence and wealth, among the first in our country.

The boat in which I next took passage going no farther than Grand Gulf, I had an opportunity of spending nearly four hours in this flourishing town. It is but of few years' growth, but is fast rising into importance. In my inquiries here for Episcopalians, I was happy to find myself conversing with one originally from Philadelphia, a gentleman of highly respectable standing who assured me that both there and also at Port Gibson, and Gallatin, a few miles in the interior, our Church might be permanently established.

Perceiving that I must be, on the following Sunday, on board of the boat in which I started from Grand Gulf, unless I stopped at Vicksburg, I determined to adopt the latter course. I was aware we had no congregation organized there. I found, however, on making myself known as an Episcopal clergyman, that my services on Sunday would be gladly received, there being many families, besides many young men in the place, decidedly attached to our Church. I visited as many of them, as I could on Saturday; by these notice for service was communicated to others, and I had the gratification of officiating three times on the Lord's day, to very large and attentive congregations. I was both surprised and delighted to see how many persons had prayer-books; and how generally and audibly the responses were made.—A better opening for our Church than Vicksburg presents, I have never known, and I was rejoiced to hear many of the influential people of the place express their determination to take immediate measures to erect a house of worship and invite a clergyman to settle among them. Long shall I remember my visit to that place: fervently do I thank God, for having been permitted to make it. May he soon send them a pastor after his own heart. Well persuaded am I

that a prudent, talented, devoted clergyman will find there a most encouraging, important and pleasant field of labor; and a people who will withhold from him no attentions and no assistance necessary to contribute to his comfort or usefulness. I know of no place on the Mississippi river that has increased more rapidly than Vicksburg for the last three years, and no place any where that goes beyond it in public spirit. I see no reason why it may not soon rank with the largest cities in the western country.

From the Sunday School Visiter.

LETTER FROM THE REV. MR. LOCKWOOD.—ADOPTION OF OUR LITURGY BY OTHER DENOMINATIONS IN CHINA.

We are indebted to our much esteemed friend and brother, the Rev. Mr. Lockwood, Missionary to China, for a second letter addressed to us, since his arrival in that country, and rejoice we have received it in season to furnish an extract from it, for the present number of the Visiter. That it will be read with much interest, by all our readers, we have no doubt. It affords another proof, not only of the benefits, not to say necessity, of a prescribed form of worship, but of the superior advantage our own Church thus possesses for conducting missionary operations. But the possession of the superior advantage makes us presume to say, our responsibility the greater, to do what in us lies to bring the heathen to a knowledge of the truth as it is in Jesus. May we realize this to be so, and spare neither our means nor ourselves from the work. With respect to China, the Lord evidently is opening a door there for the introduction of the Gospel, and for the Church, as it is in the Gospel; in other words, the Gospel Church. May the hand and hearts of Churchmen be duly opened, to favor the important enterprise, and may the God of all grace abundantly bless it, and bring it, in his own good time, to a most triumphant consummation. But we have withheld our readers too long from Mr. Lockwood's letter:—

"Canton, Nov. 14th, 1835.

"Rev. and dear Sir,—I have taken the liberty to direct to your care a small box which I wish to have forwarded to Rochester. Will you have the goodness to see that it is sent?

"As this will not leave here in some time, I cannot write any thing that will be likely to be news when you receive it. Rev. Mr. Stevens and Medhurst have just returned from a voyage up the coast. They went within 200 miles of Peking, and distributed 20,000 books during their absence. A proclamation, or edict, has just come down from the Emperor, in which, among other things, this expedition is mentioned. It is directed to the chief officers in Canton and orders them to take better care of the foreign barbarians here or they will all be expelled from the country. Such things, however, produce little effect.

"During our stay here, we have conducted service every Sunday, for Mr. Bridgman, Missionary from the American Board. He wishes us to leave him a number of Prayer-books, and he intends, hereafter, he says to adopt our mode of worship on Sundays. There are about forty or fifty English and American gentlemen, who usually attend.

"Dr. Morrison was in the habit of using the same service here, as also Mr. Medhurst at Batavia, though neither belongs to the Episcopal Church. Mr. Medhurst has urged us strongly to go and settle with him at Batavia, and offers some strong reasons for our doing so. We have not yet seen him, but expect to have that pleasure in two or three days, when we shall determine.

"We leave to day, at 12 o'clock, for Singapore. You will, therefore, excuse the haste with which I write, and believe me,

"Yours affectionately,

"H. Lockwood."

## NESTORIANS OF PERSIA.

Letter from Messrs. Perkins and Grant, Dated at Oormiah Dec. 29, 1835.

Mr. Perkins and Doct. Grant, after a month's residence in this interesting community, send the following:—

Plea for more Laborers and a Press—Schools.

"One point to which we here refer, is our need of more laborers. We feel like two solitary reapers in the midst of a vast and glorious harvest fully ripe, and fast falling into the ground. And while we drop our sickles for a few moments, and take our pen, to send you our feeble cry for help, we can scarcely spare the time for this even, such is the pressure of our work; for now, it seems to us, is literally and emphatically the day of salvation to the thousands and thousands who stand ready to receive the bread of life at our hands. There are a hundred thousand Nestorians to whose minds we have as ready access, as we could have to any population of the same amount in America, so far as willingness to receive our labors is concerned.

"Doct. Grant is almost constantly occupied among the sick and the dying. His medical prescriptions, every day, are doubtless twice as numerous as those of the most active physicians in America. Hundreds at a time, of all classes, throng our houses, waiting to be healed.

"That Mr. Perkins needs a clerical companion, to aid him in the education and religious instruction of these hundred thousand Nestorians you will not doubt. It is impossible for him to do but a fraction of what imperiously demands to be done.

"And while the poor Nestorians are but thus imperfectly provided for, shall absolutely nothing be done, for the millions of perishing Muslims? As they witness our incipient efforts for the instruction of the Nestorians, they look upon these Christian subjects with feelings of jealousy; and resentfully inquire, 'Are we to be passed by?' Multitudes of Mohammedans are ready and desirous to put themselves immediately under our instruction. What then shall we do? What can we do? Why, to quiet the minds of the Mohammedans, and keep them from actual retaliation upon the Nestorians, or ourselves, for entire neglect, Doct. Grant shuts his door against the sick, an hour or two in a day to teach a Mohammedan school.

"But amidst his incessant toil as a physician, Doct. Grant's efforts for the instruction of the Mohammedans, you will readily suppose, must be quite limited—little more, in fact, than an apology for nothing at all. But we can do no more.

"We are pre-occupied, therefore, not merely to recommend that you send a missionary to Oormiah immediately, to labor among the Mohammedans, in addition to the one for the Nestorians, but we would urge the point, as absolutely indispensable to the quiet prosecution of our work among the Nestorians, as well as imperiously demanded by the readiness of the Mohammedans to tolerate and encourage missionary efforts, which we cannot doubt would lead to their salvation.

"How obviously has the Lord prepared the way of these missionary brethren before them! What could have been more unexpected, than that Mohammedans in a province of the Persian empire, should not only be willing to receive Christian instruction, but should actually demand it, and be so impatient to obtain it, that the missionary to a despised and oppressed Christian sect can hardly be permitted to prosecute his work in peace, unless he will divide his labors, and bestow a portion of the blessings which he brings on the Mussulmans themselves. Regarding the indications of Providence as being very plain, the committee have resolved to reinforce the mission as proposed above, as soon as practicable, and also to furnish a printing establishment, as requested in the paragraph.—All might be on their way within a month, provided suitable men for the work, and the requisite pecuniary means, were at the disposal of the Board.

"Another subject to which we request your attention, is the establishment of a Syrian press at our mission. Mr. Perkins has already informed you of the great probability that a press would be entirely safe at Oormiah. The Persians understand the use of the press. They have one in active operation at Teheran—the same which was formerly at Tabreez—printing the Koran. They have also a lithographic press at Tabreez, conducted by a Meerza, who speaks our language. When we left that city, he was publishing a Persian translation of an approved French geography.

"We have nothing to fear, therefore, from the prejudice of the Persians against our establishing a press here; at least a Syrian press. And the Nestorians, so far from apprehending any thing unfavorable from the measure, are constantly importuning us to procure for them a printing-press.

"As property, inasmuch as we have regular English protection, we can possess a press in this country as securely as English merchants can their vast quantities of merchandise.

"That a press is indispensable to the successful prosecution of our labors among the Nestorians, you need not be informed. Where would Greece have beep, had she remained until now without any part of the Scriptures, or a syllable of literature in her modern language? Just there the Nestorians must remain, save the influence of the few school-cards we may be able to prepare by the slow motion of the pen, until we have a press in operation. They have vigorous, active minds, but no books—not one in their spoken language, and the few books they possess in their ancient language—the Scriptures even—are understood by but very few, and by these few but very imperfectly.

"Mr. Perkins will, by the blessing of God on his studies, be ready to superintend a Syrian press, as soon as one can reach us. We sincerely hope this subject will receive the early attention of the Committee, and that a printer and press will be sent to us, with the least practicable delay.

"We are about commencing a teachers' school, in a room in one of our houses. We intend to have it taught on the Lancasterian plan as a model, until that system shall be fairly introduced among the Nestorians. This school will be under Mr. Perkins' immediate inspection, and under his instruction, until priest Abraham shall become familiar with the system. It is our plan to furnish board gratuitously for one scholar from each of the thirty villages of this province, with the expectation that this scholar will, in due time, become a well educated teacher for his native village. We can procure board for these scholars among the Nestorians in the city for about twenty-five or thirty cents per week.

"We have in our own family two bishops, Mar Yohanna and Mar Gabriel; two very promising boys, one of whom intends, in due time, to study medicine; and priest Abraham, who was with Mr. Perkins last year at Tebriz. All are regular in their habits, deeply interested in their studies, and attentive to our religious instructions.

"We will only add our earnest request, that you and the American churches would pray for a revival of religion among the Nestorians.—Some of them daily read the Bible, and all are ready to listen to the gospel from our lips, as our progress in their language shall enable us to proclaim it. What wait we for, therefore, but the Holy Spirit, that the living word, as it thus reaches their minds, may become the power of God unto the salvation of multitudes, and qualify them to send forth such a radiance of pure Christian example, as shall speedily illuminate this mighty realm of midnight darkness.—*Miss. Herald.*

\* The form of type with which the Nestorians are best pleased—the one they call their own, is that in which the gospels were printed by the British and Foreign Bible Society. It differs but little from the Estrangelo character.

† It is desirable that a printer should accompany the press, that he may superintend its land transportation.

From the Sunday School Visiter.

PROGRESS OF THE GOSPEL, AND OF THE GOSPEL IN THE CHURCH, IN NEW ZEALAND.

We take the following account from a late report of the Church Missionary Society, and recommend its perusal to all who are skeptical upon the subject of the utility of foreign missions, or the adaptation of our own Church services to a people, like the New Zealanders, just waking up out of the sleep of heathenism and sin. If, originally, "a great company of the priests were obedient to the faith;" why should we despair of witnessing similar results at the present day? We will not despair. Only let the Gospel be made known in a proper way to those now ignorant of it and we are assured, "God's word will not return to him void." In the account given below, we see not only many of the more humble natives but six of the priests renouncing their "false thoughts," and anxious to learn the "truth as it is in Jesus."

Surely these are glad tidings, and if they do indeed rejoice us we will exert ourselves more and more to send abroad, all over the world, the glorious Gospel of the Son of God.

"In New Zealand, the poor savage cannibals present the most cheering picture, as the following statement will show.

"On the labors of the Society's Missionaries in this interesting island, the blessing of God has manifestly been displayed."

"Mr. King, speaking of his own station at Te-puna makes the following remark, which is applicable to all. 'This Mission had to commence civil and religious life in the midst of savages, without a word of their language, or any knowledge of their customs and manners—without a book or letters to instruct them in—without a sabbath I remarked, some time ago, to a chief, that we had been living a long time among them. 'True,' he said, 'all the past is lost and cannot be recovered; we were ignorant, and bent upon fighting; and we are only beginning to think seriously about our souls. Let us have some one out of the schools to instruct us in God's word, that we may improve the time to our eternal welfare.'

"Of Kerikeri, besides the various religious services on the Lord's day and other times, it is stated—'We have in our station at present from forty to fifty men and boys, and from twenty to thirty women, girls, and children, whose instruction has been attended to as regularly as circumstances would admit.'

"Concerning the station at Pahiia, the missionaries also state—'In an evening, many of the natives come to inquire after truth. Though these assemblies frequently occur when we are weary with the fatigues of the day, still it is impossible to refuse their solicitations. I have known them often wait for hours, with the desire of having a few words from us.' The schools, five in number, have been conducted as heretofore. There are at this time, in the English boys' school, 14; English girls' school, 6; native boys, 71, native girls, 44; infant school, 26.

"Waitemate.—Concerning this station, the Rev. W. Yates remarks—'One of the objects for which the Waitemate station was formed was a farming establishment. We have, however, on the Lord's day, and on other days, regularly visited the native villages around us, and to the distance of ten miles. Divine service has been regularly held every Lord's day, unless prevented by bad weather, in eight different congregations exclusive of the settlements, containing an average attendance of upwards of 600 natives. Roads have been cut, and bridges built by the natives, to facilitate our visits among them. Several neat little chapels have been built and others are building.' 'About 70 men and boys have regularly attended the morning school, the women and girls have also been instructed in reading, writing, and needle-work. An infant school, containing 17 native children has been formed during the past year; and a school of European children eight in number, conducted by Miss Davis.'

"Of the zeal with which the natives throng to hear the word of God preached, and the union with which it appears to be conveyed to their hearts, it is reported—'Long before service commences in the morning, you see the natives drawing together in little groups around the chapel reading the word of God, and hearing it read. Immediately the chapel-door is opened an effort is made to get a place; and, at times, in about five minutes afterward, the chapel is completely filled; for want of room, numbers are obliged to remain outside.'

"One of the converts thus expressing his feelings—'My soul is happy, because it knows something of the love of God; and I wish to know more, and to remember more of the great and good things which God hath done for me by Jesus Christ, and I want more to fulfil his will, and to do his bidding.'

"Another, a candidate for the holy communion, thus writes—'I wish to talk with you, and for you to talk with me. I wish to ask you how I can be brought to stand nearest to the presence of the Saviour? Perhaps, by baptism, I may be brought near: perhaps, by praying for a new heart. Mr. Yates, you say how. Let me take upon me a new name; for though the native chiefs scoff at me, and say, 'Who is Kahake, that he should believe? it is all nonsense.' I am not ashamed of saying to every body, that Jesus died for my sins and is my Saviour and my God.'

"A third, in his last illness, thus described his state. The missionary was observing to him—'How great ought our love to be to Christ!' He said, 'If I were his, I should love him more.'—'Do you not then love him?' I asked. 'My loving heart,' said he, 'is small; but my praying heart is very great. I could pray all day.' I replied, 'You could not thus delight in praying to him if you did not love him. In a short time, I continued, 'you will be where you will love him more, and that without ceasing or interruption.' He died on the second day after.

"In some instances, the missionaries have found that the benefit of their labors has been carried far beyond what they had expected.—As two of them were travelling to a distant part of the island, they rested on the Lord's day, and collected an assembly of the natives to hear the glad tidings of the Gospel. One of them thus reports.—'We commenced, as usual, by singing a hymn; but what was our surprise, when we heard our whole congregation join and correctly sing with us; and in the prayers also, the responses were given by all as the voice of one man. We had not heard the like, and could scarcely believe our ears. I addressed them, and found them very attentive; many inquiries were for books and slates. We found three boys here from the Mission, who had lived in our families for some time, and had acted as teachers. Thus we see the work of the Lord prevail.'

"The Committee conclude this account of New Zealand with the following statement by Mr. Yates.—'Late in the evening, a number of natives came to learn to sing a hymn at my tent door; and the old men, six in number, who act as priests, and are well versed in all the superstitions of the country, came to me, and said, 'At last the words that are straight, and the thoughts that are right about God, the creation, sin, salvation, man, the devil, heaven, and hell, are come to us. You and Mr. W. Williams must either come yourselves and dwell among us, or send us missionaries, that we may never forget your sayings, nor turn again to our false

thoughts. Till you can come yourselves, or send us others, leave us some of your understanding boys, that they may teach us; and we will learn from them.'

"The members and friends of the Society cannot fail to behold the hand of the Lord in these various instances of spiritual and temporal improvement. The missionaries have, consequently, received considerable reinforcement in their numbers; and they have already allotted themselves to two new and more distant stations."

From the New York Observer.

## MISSION TO THE ARMENIANS.

Our readers will be agreeably surprised, we think, at the intelligence and knowledge of the Scriptures which prevail among Armenian Christians of Constantinople, as indicated by the interviews of Mr. Dwight, American missionary at Constantinople, with their patriarch and some principal families. We copy the account from the journal of Mr. Dwight, in the Missionary Herald for August. In a letter dated Feb. 27, 1836, Mr. Goodell says: "As to the great work of reform, which has been steadily advancing among the Armenians for the last two or three years, and of which we think it our duty to give you much more full accounts in time to come, for your encouragement, as well as ours, I will merely remark, that the character of the work seems to be just this: a simple and entire yielding up of the heart and life to the sole direction of God's good word and Spirit. And none such shall ever be confounded."

Interview with the two superintendents of powder works, and with the Vicar.

August, 1835. Last evening Boghos Agha, a rich and powerful Armenian, who resides here,\* and who is chief director, or superintendent of one of the sultan's powder works, sent me an invitation to make him a visit, as the Armenian patriarch from Constantinople was there. As soon as I entered, the patriarch expressed much delight at seeing me, and turning to the Armenians present, said, "This is our friend." We had a very pleasant conversation, though somewhat restrained by the presence of several Armenians and one Frank, a papist. I exhibited to his excellency the scripture pieces, and the illustrations of astronomy in the magic lantern, with which he was both surprised and delighted.

To-day I called again on the patriarch, and was glad to find him entirely alone. We had a very free conversation, in which he put aside all formality, and talked like a common man.—He is a well-read man, and of an amiable disposition, and his remarks upon the Scriptures, indicate that the sacred volume does not lie unopened upon his shelf.

Oct. 1. I have been to the village of St. George, to pass the night with Hohnanes Agha, superintendent of the powder works near that place. The sultan has two manufactories for powder—one, previously mentioned, which is situated on the shore of the sea of Marmora, about three miles east of San Stefano, and the other at the head of the beautiful lake of Kinchuck Chemeje, perhaps eight miles from the same place. Hohnanes Agha superintends the latter, and it was his urgent invitation, and in accordance with my own promise, that I visited him at this time. Mr. Goodell being in town, could not accompany me, and I took with me two English friends besides Senakerim. We found him at his place of business near the powder works, and when he saw me, he remarked to Senakerim, "He is a just man, he promised to visit me, and now he is faithful to his word."

After conducting us through the powder works, he sent us, in his private coach and four, to his own house, he himself following on horseback. Here we were entertained in princely style, and I had abundant opportunity to talk on whatever subject I pleased to introduce.—Hohnanes Agha is a man of mind and talent and cultivation, and withal he is a very serious Christian in his way. Whether he is really a Christian before God or not, I cannot say; but he seems a most amiable and lovely character, and I should say decidedly that he is not far from the kingdom of heaven. He has a large family of children, and there was an order and stillness about the house, and a degree of discipline and subordination among the children, which are quite uncommon. I could not but pray, May the Spirit of the Lord dwell in this house, and may this man, who occupies so important and prominent a station in the eyes of his countrymen and the world, by his holy, Christian example, lead many to a true knowledge of the gospel.

Feb. 3. Went with Messrs. Goodell, Homes, and Senakerim down to San Stefano. In the evening we called upon Boghos Agha, the superintendent of the powder-works; and as Mrs. B. was with us, we were taken into the ladies' apartments, where, besides the family of Boghos Agha, we found also the wife and children of Hohnanes Agha, the superintendent of the other powder-works already alluded to. He has recently been sent by the sultan, through Europe, to England, to collect information in regard to his particular department, and no better man for this purpose could possibly be selected here.

Uncommon intelligence in a little boy.

We were exceedingly interested in a boy about five and a half years of age, one of the children of Hohnanes Agha, who exhibited marks of great precocity of intellect. He could read even a written hand with great ease, but our attention was particularly attracted by his most remarkable knowledge of the Scriptures. He repeated several Scripture histories partly in his own words and partly in the words of the Bible, both from the Old and New Testaments. Among these were the account of the first transgression, the story of Cain and Abel, that of the betrayal of Christ, of the crucifixion, etc.; and on each story, he had, and expressed his own peculiar thoughts.—When asked how many apostles there were, he answered readily, "Twelve," and repeated some of their names. He then said that "Judas was a rebel, for he betrayed his God." "What became of Judas?" "He hanged himself and went to hell." "Then there were only eleven apostles left. Who was afterward put in Ju-

\* At the village of San Stefano, where Mr. Dwight spent the hot months for the health of his family.



das' place, to make good the number twelve?" Here he was at first a little puzzled, having, probably, never read the account in the first chapter of Acts; but, after some thinking, he replied, "Paul was the twelfth apostle." It was a very natural answer, for he knew that Paul was an apostle, and also that he did not belong to the original twelve; but at the same time, it was an extraordinary answer for a child of that age. He made many remarks of his own accord, which indicated a maturity of mind far above his years. We asked the mother if he was an obedient child, to which she answered in the affirmative. He then said, "Sometimes the devil comes and tempts me, and then I am bad." "I do not think," said he, "that there is any place called hell." When any one does bad, he has hell in his own spirit." His mother assured us that these are his own notions which nobody had ever taught him, and indeed nobody had thought of them until they were suggested by him.

His little sister was brought in, (older than himself,) and he put several questions to her from an Armenian catechism, which she answered as follows: Q. "What are you?" A. "A Christian." Q. "What is a Christian?" A. "One who believes in Christ." Q. "What is the sign of a Christian?" A. "The holy cross." Q. "How many Gods are there?" A. "One existing in three persons, the Father," etc. Q. "Is the Father, God, and the Son, God, and the Holy Ghost, God?" A. "Yes." Q. "Then there are three Gods?" A. "By no means, for these three are one," etc. At length the little girl got confused by seeing so many strange eyes turned upon her, and unable to answer any more, left the room. The boy mentioned it repeatedly in the course of the evening, that his poor sister had been made ashamed.

This boy reads the Bible every day by himself, and he seems really to be led and taught by the Spirit. His mind is evidently on the stretch, and so excited that I almost fear the consequences. We advised his mother to give him plenty of time for play and exercise in the open air, lest he should become deranged.

It was exceedingly interesting to hear the mother put questions to him about the Bible, which she did with a degree of freedom which indicated that she herself is familiar with the Scriptures and accustomed to give religious instruction to her children. In an Armenian house, and particularly in one of the highest families, this was new and pleasing in the highest degree. The mother is a very dignified woman in her appearance, and possessed of an intelligent mind; and the father is one of the most amiable and well informed men in his nation. The Lord does seem to be raising up witnesses for himself here and there, and we are anxiously looking to see what will be the great result of the present peculiar state of things in the Armenian nation.

#### A pious old man.

6. We were invited to attend a wedding to-day at the Armenian printers, in Orta Koy.—At the head of this establishment is an old man of eighty five, still strong and vigorous for work. This old man really seems to have his affections not on earth, but in heaven. We have had many long and interesting conversations with him; and although from his education, he has, as might be expected, some superstitious notions; yet he is, evidently familiar with heavenly things, and delights to engage in heavenly conversation. When this man dies, I shall feel that he has gone to that heavenly world about which he so much delighted to converse while here in this pilgrim state. And may we not believe that the Lord has others here whom he knows to be his dear children; although we may be ignorant of them. The Armenians have the Bible; they have the pure gospel of our Lord Jesus Christ; and although they are educated to believe many extraneous things, yet who will limit the Holy One, and say that the Spirit may not make a saving application of the truth that is known, though it be imperfectly, and train up here and there a soul for his kingdom, from among thousands who are left to perish?

#### Case of Bigamy.

22.—S. had a long conversation with a very bigoted high church Armenian. At first the man took very high ground in favor of the forms and superstitions of the Church, but S. led him along step by step, until he began to lower his tone very materially. S. said "Suppose a man should come here in these streets, and swear and blaspheme, no notice would be taken of it by any body either of priests or people. But if that same man should eat meat on a fast day, he would be called a heretic, and perhaps be disciplined. I ask you now who has commanded men not to swear nor blaspheme?" A.—"God." Q. "And who has commanded men not to eat meat on fast days?" A. "The church." "Thus you see that the commands of men are of much more force and better obeyed, than the commands of God." The man could say nothing more.

This man said of A., "He is an ignorant man. He knows nothing but the Scriptures; and yet he talks in such a manner that no one can gainsay or resist him." He then inquired if A. had not acquired his notions from us. S. assured him on the contrary, he had never seen us. "Whence then have come these ideas, if he has never seen them?" S. "The fact is, as I said, he has never seen the Americans, and yet you say he talks from the Scriptures in such a manner as that nobody can answer him. I leave you to account for this as you can."

A. is an enameller, and he has no equal in his profession in all Constantinople, except one Frank. He is well versed in Armenian history particularly ecclesiastical and he has a strong and independent mind. When first he became acquainted with S., he was a violent enemy but the power of Scripture truth, accompanied as he has reason to believe, by the Spirit of God prevailed and since that time he has been the open and fearless assessor and vindicator of Bible truth come what will of the church. The party in the Armenian church in Constantinople who now receive the Scriptures intellectually, as the only and all-sufficient guide in matters of faith and practice, is large and strong and it is marvelously increasing almost every day. Still, but a few give evidence of having yielded up their souls to the full influence of

the truth. We wait and pray for the descent of the Holy Spirit, as on the day of Pentecost, that all this place may be shaken, and many souls be gathered into the true spiritual fold of Christ. It should be stated in addition that, what is said of the Armenians of Constantinople does not apply to those of other places in Turkey, who in general, I imagine are far behind those of this city in point of preparation for the coming and kingdom of our Lord Jesus Christ.

## THE OBSERVER.

GAMBIER, WEDNESDAY, AUG. 17, 1836.

### COMMENCEMENT OF KENYON COLLEGE.

*Editor of the Gambier Observer.*  
I learned by a late notice in your paper that the Commencement of the College is not to take place this year on the first Wednesday of September as usual, but on the Monday previous. This change I suppose is to allow time enough between the Commencement and the Convention of the Diocese, which occurs on Thursday, and by the old usage would be the day after Commencement, for those who attend the latter to get in season to the former.

But Mr. Editor, when such important notifications are made, why do you content yourself with putting them in some two or three lines of common type, without heading or note or comment, as if it were of little consequence whether it were seen or not? This notice indeed was at the head of the Editorial column, but of just such an appearance as to make it unnoticed by probably one half your readers.

I write for the purpose, by note and comment, of making it more emphatic to the friends of the College that the Commencement will take place on Monday September the Fifth.

[In the notice referred to by our correspondent we promised, as he must have seen, a further and more particular announcement of the exercises of Commencement. It has been delayed only because we have waited for such a notice from an official source.]

The Rev. Mr. Robertson, our Missionary at Syria, we understand, has reached New-York on a visit to this country in furtherance of the object of his mission.

### BIOGRAPHY OF BISHOP WHITE.

We observe with much satisfaction that, at the interview of the Episcopal Clergy of Philadelphia and the Rt. Rev. H. U. Onderdonk D. D. on occasion of the entrance of the latter upon the Episcopate of Pennsylvania, a committee was appointed to request Dr. Bird Wilson, Professor in the General Theological Seminary in the name of the assembled clergy, to prepare a Memoir of the late lamented Bishop White.

A better choice could not have been made. It had already been suggested by the Bishop of this Diocese. Dr. Wilson was the intimate friend, for many years, of the deceased, more intimately acquainted with him, perhaps, as to those particulars which a memoir should embrace, than any other clergyman of the Church; he possessed in a high degree his affection and confidence; is eminently qualified in point of learning, judgment, research and moderation, besides being himself in many points of character, exceedingly like the venerable Father whose examples and counsels the Church regards as a rich inheritance.

If it may be of any service, we would unite our feeble request, with that of the Philadelphia Committee, that Dr. Wilson will consent to be the Biographer of Bishop White, and thus the historian of the Protestant Episcopal Church in the United States. We are persuaded there is no person in whose qualifications for the work there would be a greater concurrence of sentiment from all parts of the Church.

But contemporaneously with the Biography there should be prepared a full edition of the writings of Bishop White. Such an edition is much wanted. His own hand just finished the continuation of his Memoir of the Church to these times. That should now appear in company with all his other writings whether published already or unpublished. If this part of the memorialist's duty be too much for Dr. Wilson in connexion with the other, who more fit to take his place therein than his fellow-professor, Dr. Turner?

CHURCHES IN LONDON.—The Bishop of London has started the noble project of supplying fifty additional churches and chapels in that metropolis and its suburbs, in which it is estimated that in a population of 1,300,000, there is only church accommodation for 140,000 persons. The Rev. Baptist Noel, in a sermon preached in his own parish (St. John's, Bedford row) in behalf of the object, states that the King has given £1000 to promote it, and the Bishop £2000. On the same occasion more than £1100 were subscribed. The statement which appeared in this paper some weeks since, of the moral condition of London shows the necessity of such a measure as this. The project is above all praise, and whether it succeed or not, is evidence enough that this prelate at least deserves no part of the accusations, with which he, in common with his brethren has been so liberally assailed.

THE DEATH OF THE REV. WM. PHILIPS recently appointed associate Editor of the Western Christian Advocate is announced in the last number of that paper.

PITTSBURGH CONFERENCE JOURNAL.—The continuance of this paper has been determined on by the Pittsburgh Conference, and the Rev. Wm. Hunter appointed Editor.

For the Gambier Observer.

EXTRACT FROM THE MINUTES OF THE VESTRY OF ST. PAUL'S CHURCH CINCINNATI.

Cincinnati August 2, 1836.

The Rector having communicated to the Vestry the melancholy intelligence of the death of the Rt. Rev. Bishop White, the following entry was ordered to be made upon the Minutes.

It having pleased Almighty God in his wise Providence to remove from the scene of his earthly labours our venerable Father in God, the Presiding Bishop of our Church, the Vestry of St. Paul's Church, Cincinnati, would record their deep sense of the exalted worth, and the invaluable services of the departed Prelate, and their thankfulness to the Great Head of the Church that our Communion has been permitted so long to enjoy the benefit of his wise counsels, his extensive learning, his sound mind, his deep piety, his chastened zeal, his watchful oversight, and his pure example.

The Vestry would also venture to express their sympathy with his bereaved family and diocese in their time of deep affliction, and to assure them of their prayers for the sustaining and directing influences of the Spirit of God.

Ordered, That a copy of this minute be sent to the Gambier Observer for publication.

Attest, BENJ. I. HAIGHT, Rector.

### OBITUARY.

The Rev. J. V. Bartow, Rector of Trinity Church, Baltimore, died in the city of Perth Amboy, New-Jersey, on Thursday evening, July 14. He was interred in the cemetery of St. Peter's Church, in that city, on Saturday morning, 16th inst.—*Episcopal Recorder.*

## RELIGIOUS INTELLIGENCE.

CLERICAL CHANGES.—The Rev. H. R. Judah has resigned the rectory of St. John's Church, Troy, N. Y.

The Rev. Aldert Smedes has resigned the charge of assistant minister in Christ Church in this city, and accepted the rectory of St. George's Church, Schenectady.—*Churchman.*

PRESIDING BISHOP.—The Rt. Rev. Alexander V. Griswold, Bishop of the Eastern Diocese, and residing in Boston, has, by the death of Bishop White, become the presiding (or being the senior) Bishop of the Protestant Episcopal Church in the United States. Bishop Griswold was consecrated to the Episcopal office in Trinity Church, New York, on the 29th day of May, 1811, by Bishop White, Bishops Provost and Jarvis assisting. We heartily unite with the Recorder in rejoicing that one succeeds the late venerable presiding Bishop, so truly like him in moderation and meekness of spirit—so judicious and prudent in counsel—so holy and pure in character, as the venerable Bishop of the Eastern Diocese.—*S. Churchman.*

BISHOP OF PENNSYLVANIA.—The Right Rev. Henry U. Onderdonk, assistant Bishop of Pennsylvania, late, by the demise of Bishop White, became the Bishop of that large and important Diocese. The clergy of the city of Philadelphia have in a body waited upon Bishop Onderdonk to assure him of their sincere prayers for God's gracious blessing upon him, in the discharge of his official duties.—*S. Churchman.*

The corner-stone of a new Episcopal Church, by the name of St. John's Church, was laid in New Milford, Connecticut, June 13th, 1836. The procession was formed at the old church, and moved to the site of the new building, and after the laying of the corner-stone, by the Rector, the congregation returned to the old church. The evening service was read by the Rev. W. Watson, of Bethlehem, and an address was delivered by the Rector of the Church, the Rev. Enoch Huntington. A large and attentive congregation evinced a deep interest in the occasion.—*Churchman.*

THE WEST.—Bishop Kemper informed us, in a late conversation, that since he left St. Louis, about the first of June, in compliance with the wish of the Domestic Committee, to go for the clergyman for the West, he has received information of three individuals residing within the bounds of his mission, who are desirous to become candidates for the ministry. A few years since, the Bishop remarked, such an event would have been unusual in our large dioceses.—*Churchman.*

GREEK SCHOOL.—The Rev. H. Bryant, Missionary at Athens, expresses much satisfaction in the circumstance that he arrived in time to witness the annual review of the schools which took place on the festival of the Epiphany. Among other particulars he remarks:

"It may serve to show the high estimation in which these schools are held here; to observe that the following distinguished individuals were present on the occasion.—The Baron H. de G., Aid-de-camp and Grand Equerry of the King of Greece; Gen. de G. and Col. de P., of the suite of the King of Bavaria, who is here on a visit; the two brothers of the King of Bavaria, who were present from attending himself by urgent business; Sir E. L., the British Minister, with his two daughters; W. W., esq., Secretary of the British Legation. All these gentlemen, from their countenances and their language, were evidently highly pleased."—*Gospel Messenger.*

ANOTHER FIELD.—The same gentleman has the following in relation to Crete. Who would not delight to be instrumental in contributing to a revival of pure Christianity on that island; once under the Episcopal care of Titus.

"I wish to say to those gentlemen in our seminaries who are thinking of Greece as the field of their future labor, that they should turn their attention to Crete as a most eligible location. This island contains 120,000 souls, 80,000 of whom are Greeks. Though at present it is attached to the Turkish empire, negotiations are understood to be now pending, which will probably result in its cession to the kingdom of Greece. However, should the decision be otherwise no obstacle would be presented to the establishment of a mission there. Mr. Hill, on a recent visit to the island, was earnestly solicited by the official authorities to establish schools among them. In truth, the whole country is open to missionary efforts, and urgent and repeated solicitations are received from every quarter for laborers."—*Gospel Messenger.*

A letter from Cairo, in Egypt, states that Mr. Wolff the American Missionary has left that place, on his mission to the interior of Africa. He was to proceed to Gondar, the capital of Abyssinia, and expected to find his way from thence to Timbuctoo. He is to attempt to reach the Cape of Good Hope from Timbuctoo, and if he find that impossible, he is to return to Tunis or Morocco.—*Boston Times.*

### NESTORIANS OF PERSIA.

Journal of Mr. Perkins at Oormiah.—The following extracts, says the Editor of the Missionary Herald for August, will show how very cordial reception the missionaries have met with at Oormiah, and under how favorable circumstances they have entered on their labors. As the Lord has prepared the hearts of the people in such an extraordinary manner to receive the missionaries, so may he prepare their hearts to receive his word, as seed sown in good ground. But if the mission should experience embarrassment and opposition from the Mahomedans, and even the Nestorians themselves, it ought not to occasion surprise or discouragement.

November 22, 1835.—The Holy Sabbath. The bishop and priest who lived with us at Tabreez were with us at breakfast. After breakfast the bishop inquired if we had attended prayers this morning. I answered him in the affirmative, and inquired if he wished to attend prayers with us. "I will be sure," said he, "I will always to unite with you in your religious devotions."

Both the bishop and priest speak English sufficiently to make themselves very well understood. They appear exceedingly attached to us, and seem to take it for granted that they are to live in our families. They are now of great service to us in assisting us to get our house repaired and arranged for winter; besides, they have become so intelligent and American in their character, that we find in them very agreeable companions.

24.—We have received many visits and presents, both from Nestorians of the city and of the neighboring villages. Mooktasi, the pilgrim, i. e. to Jerusalem, among the rest, came from Gog Tapa, the village of our priest, and brought with him his little son whom he presented to me on my visit to Oormiah last year. "This child," said the old man, "is no longer mine; he is yours. He is no longer Nestorian; he is English. His name is no longer Yohanna; it is John." The old man then told his son to read to me in my own language, and the boy took from his pocket his English Testament, and read to me a chapter in an admirable manner. He is one of those whom our priest has been instructing in English, since he and the bishop returned from Tabreez. This boy I have taken into my family. He learns fast, and is a very promising lad. I hope and confidently trust that Providence designs him as a burning and shining light among his benighted fellow countrymen.

25.—The governor again sent for permission for the klan to call on us, and communicate his congratulations; but we were still obliged to defer him until to-morrow, for want of a place in which to receive him. He is an accomplished Persian, and said all the fine things of which Persians are capable, in praise of his governor, (who belongs to one of the most renowned families in the kingdom,) and respecting the universal joy which, he said, is spread throughout Oormiah by our arrival. Respecting us, he said, among other things, "Your coming here is like the sun's rising upon the world; hitherto darkness has prevailed, but now the light has come." The klan doubtless alluded in this figure to the prospect of temporal benefit from Doct. Grant's practice in medicine, and my giving secular instruction; but we hope his remark will prove prophetic in a higher and more glorious sense.

26.—Our large yard is full, as it is every day from morning till night, of the halt, lame, and blind, and the diseased of every description, waiting to be healed. May

these multitudes feel the disease of sin, and flee to Christ the physician of souls.

28.—We visited the governor. His excellency lives in more princely state than any man in Adjir-bijan, the prince royal not excepted. He recollected my visiting him last year, and welcomed us with great cordiality. He expatiated at considerable length to the numerous train around him, on the innumerable benefits which, he said, he was sure to result from our coming to Oormiah. He inquired of Mr. Yohanna, who was with us, whether I, whom he dignified by the name of philosopher, had already commenced giving instruction. The bishop told him it was my intention to do so, as soon as I shall have prepared a school-room. The governor replied that he hoped I should, by all means, be able to commence soon; that I must not be permitted to remain idle, when so much is to be done. He seemed to take it for granted that my efforts are to be directed to the benefit and instruction of the Mussulmans, no less than of the Nestorians, and making all due allowance for what was doubtless mere Persian talk, enough remains to convince me that the governor heartily welcomes our arrival.

An ecclesiastical Conference, has recently been held by representatives from the various Catholic cantons of Switzerland, who have felt the need of limiting the power of the Pope. Fourteen resolutions were passed, which strike a heavy blow at the power of the Roman See. One reduces the Pope's nuncio to a mere chargé d'affaires of very limited influence, cutting off his interference in civil concerns. Another diminishes the number of leges days, which will greatly promote the industry of the country. Another directs a part of the funds now supporting lazy monks, to the support of common schools. Other resolutions are leveled at other evils of popery. The resolutions have been sanctioned by an immense majority of the Grand Council of the canton of Berne. Many of the priests affirm that Catholicism will be undone if these articles should be executed. They constitute a real and important reform in the Catholic church in Switzerland, and indicate its entire separation from the Holy See.—*Rec.*

The Earl of Roden is a Sabbath School teacher as well as an active and efficient friend of the cause. This is a noble example; nobly, because he is engaged in a noble work,—which instead of receiving honor from the noble man, confers honor upon him and upon every one who engages in it as an efficient means of promoting the important objects which Sunday Schools ought ever to keep in view.—*S. Churchman.*

Chow Fah, Second King of Siam.—The following information respecting this interesting man, is from a letter of Dr. Bradley, American missionary at Bangkok, to Dr. Ives of this city.

I send you enclosed a specimen of the English education of Chow Fah, whose individual name is Monfano. His title in plain English is Lord of Heaven. He is a most interesting personage—favorably inclined to the christian religion—disgusted with many of his country's idolatrous customs and about to be promoted to the rank of 2d King by marriage to the favorite daughter of his brother the King. We hope that the Lord will make him a nursing father to his church. But I often think that "It is better to trust in the Lord than to put confidence in princes."

The following is a copy of the specimen referred to above. The original, which has been exhibited to us is written in a very remarkably fair, distinct, round hand.

To Mr. D. B. Bradley, Bangkok.  
I, Monfano, send compliments to Mr. D. B. Bradley, and begs to borrow the Book's Members of the body for a few days which he will then safely return.

Yours very truly, T. MONFANO.  
Old King's Palace, August 25, 1835.

## SUMMARY.

Manual of Classical Literature. From the German of S. S. Eschenburg, Professor in the Carolinum at Brunswick; with additions by N. W. Fiske, Professor of the Latin and Greek Languages in Amherst College.—Philadelphia, Key and Biddle. 1836. pp. 661, 8vo.

We have no hesitation in saying this is the most comprehensive and valuable work of the kind which has appeared in the English language. Eschenburg was one of the most distinguished scholars of Germany. Six editions of his work were published before his death, to each of which useful improvements were made under his own eye.

A French translator of the work remarks, "It is sufficient encomium on the book, that it has been adopted as the basis of public and private instruction in a major part of the universities and colleges in Germany."

The volume is divided into five parts: I. Archaeology of Literature and Art; II. History of Ancient Literature, Greek and Roman; III. Mythology of the Greek and Romans; IV. Greek and Roman Antiquities; V. Classical Geography and Antiquity. The work is divided into sections of great convenience for reference. The intervals are occupied with notes, illustrations and references, by Prof. Fiske. These are very numerous and valuable, as they render more complete the design of the work, and furnish us with a vast amount of important matter in a small compass. The notes and references do great honor to the translator, as an accomplished, judicious and diligent scholar.

"The manner in which the translator has executed his work," says the Biblical Repository, "needs no commendation from us." To an acquaintance with the German language, he adds "the practical experience derived from the many years in which he has been employed in classical instruction in two of our principal colleges. The volume will find a place in our college text books, in our academies and higher schools, and in many private libraries." It will find the same place in classical literature which the works of Jahn do in Bible.—*Bost. Rec.*

Extract of a letter from a gentleman at Richmond, Missouri, to his friend in this city, dated July 18, 1836:

"Our town is all commotion to-day. Indian hostilities have commenced on the frontier of our State, about sixty miles from this place. The Indians have killed two men, one of which they literally cut to pieces. The Indians are the only tribe that is yet known to be hostile, but there is no doubt in the minds of the people in this country but that there will be a general rise among the Potawatomes, Shawnees, and many other tribes. Our Governor has ordered out one thousand horsemen from the counties of Ray, Jackson, Fayette, and Carroll. The two hundred of our county are ready, and will take up the line of march in about two hours; they are all volunteers, and well understand the use of the deadly rifle. The citizens of this town are now giving them a public dinner, and as soon as that is over they take up the line. They will march directly to the Iowa river.

"The Mormon question is not yet settled in this country, nor will it be, in my opinion, as long as any of them remain here. Meetings are being held in the various counties to prevent their introduction here. Their great suit with the Jackson county boys was settled yesterday to the satisfaction of both parties—the Jackson boys paying them 750 dollars for their expulsion and destruction of property. There are thousands of these wretched beings encamped all over our country. The citizens of Clay have not concluded to let 100 families of them remain in that county. This county (Ray) has done nothing yet."—*National Gazette.*

George Thompson and Robert Breckinridge.—We learn from our London papers that the public discussion on slavery in America between Messrs. Thompson and Breckinridge was held in Dr. Wardlaw's chapel in Glasgow for five successive evenings ending Friday June 17th. Dr. Wardlaw presided, and the audience was composed of 1200 persons admitted by tickets at sixpence. The speeches on each side were limited to half an hour each. By one of the rules of the Meeting previously agreed on, there was to be none of the usual manifestations of feeling, either of applause or censure. The audience, however, could not restrain their marks of approbation when Dr. Wardlaw, in his remarks on taking the chair, spoke of Mr. Breckinridge, as an enemy to slavery, and one who had given the best evidence of his sincerity, by refusing to receive that portion of his patrimony which consisted of slaves. This announcement was received with cheers. We have received the report of the discussions of the first two evenings. The principal point was, Is the question of slavery in America a national question? Mr. Breckinridge contended that it was altogether an affair of the several states, that in states embracing a vast majority of the white population slavery had been long since abolished, and that it was as unfair to censure the nation for the continuance of the institution in the Southern States, as it would be to reproach Great Britain with the popery of Ireland, or the idolatry of Hindoostan.—*New York Observer.*

The former name of the office "Brooklyn," Ohio has been changed by the department, to "Ohio Post Office."

Fatal Effects of Intemperance.—An affray took place on Wednesday evening, at a house a short distance north of this city, between Lewis Dunkle and Reuben Cook, both of Franklin county, in which the former, who was advanced in years, was so severely injured about the head, that he expired in the space of a few hours. In the course of yesterday, an inquest was held over the body, by the Rev. George Jeffries, Coroner; when the jury returned for verdict that the death of the deceased had occurred in consequence of wounds inflicted by Reuben Cook. The latter was accordingly arrested; and, after a short examination before Thomas Wood, Esq., he was committed to the jail of this county to await his trial.—We understand, however, in most cases of the kind, ardent spirit was at the bottom of the affray, but do not deem it proper, at this time, to give the details of the melancholy event.—*Ohio State Journal.*

Smithsonian Legacy.—It is stated that the Hon. Richard Rush has been selected by the Federal Executive to attend to the bequest of Mr. Smithsonian of England, for the purpose of establishing at the city of Washington, an institution for the diffusion of knowledge among men, and that with this object in view, he will shortly proceed to England.—*Southern Churchman.*

Cincinnati and Charleston Rail Road.—From a letter in the Cincinnati Gazette, it appears that the estimated cost of the great Rail Road to Charleston is but eleven millions, the writer states that the Convention passed strong resolutions on behalf of the projected road, appealing to the States interested to contribute liberally to the noble work, and calling upon them to devote their portion of the surplus revenue to its completion. The distance is 621 miles. In the whole route from Charleston to Cincinnati, it is alleged that there will be but three inclined planes where stationary power will become necessary. Of these two are said to be at the Blue Ridge, and the third at Cumberland Mountain.

Mr. Madison's Will.—The Richmond Enquirer states that when all the legacies of Mr. Madison shall have been paid, there will be a surplus estimated at \$100,000 for his widow. Among the legacies is one to Nassau Hall, Princeton N. J. where he was educated.

Cannel or Kandal Coal in the United States.—A vein of this Superior quality of coal so celebrated in England, has been recently found, says the Beaver (Penn.) Argus, in that vicinity 12 feet thick, by Professor Rodgers, while making a reconnaissance of the geology of the state. It is supposed the vein is inexhaustible.

### FOREIGN.

From Texas.—We have received no certain intelligence from Texas for some weeks past, but the last New York Evening Star states, on the authority of a letter from a highly respectable gentleman at Alexandria, Red River, dated July 18, that intelligence had just reached the latter place of the defeat of the Mexicans in an attempt to cross the Colorado, with the loss of upwards of eight hundred men killed, besides many wounded and taken prisoners.—This news requires confirmation.—*Ohio State Journal.*

Texas and Mexico.—New Orleans papers to the 20th of July, have been received, containing late news from Texas.

It is said, now, that the Mexican Troops are not likely to come into conflict with the Texans; they had up to date been diminishing rapidly by desertion. Santa Anna is said to have written to the Mexican Government, ad interim, giving his opinion that success against the Texans is not to be hoped for; and that the best thing the Mexicans can do, will be to recognize the independence of Texas.

The Texan schooner Brutus was blockaded at Matagorda by a Mexican brig of war; but a fleet of small vessels, full of volunteers, had gone thither to relieve the Brutus and capture the Mexican.—The New Orleans editor thinks it probable that no active operations will be undertaken by the Mexicans until after the close of summer, if at all.

General Rusk wrote, under date of June 17th, that the force under his command was only 3500 men.

The government of Mexico has resorted to a "forced loan" of two millions, in order to carry on the war against Texas.

London and Liverpool papers, the former to the 25th, and the latter to the 27th of June, inclusive, have been received at New York.

No business of general interest has been transacted in the British Parliament since the last account.

The trial of Lord Melbourne, Prime Minister of England, for an alleged crime, committed by the Hon. Mrs. Norton, resulted in his acquittal, and in consequence his Lordship retains his place in the British Ministry.

The debate in the House of Lords, on the Irish municipal bill, as returned by the House of Commons, with the amendments rejected, was to be had on Monday the 27th. The result was of course looked forward to with the greatest interest.

The Irish tithes bill was still under discussion in the House of Commons.

Mr. Grotes' motion for election of members of Parliament by ballot, was debated on the 23d, and lost by a majority of 61. The votes were 83, against 130.

The proposition of the chancellor of the exchequer, that a duty of one penny be laid on all newspapers, subject to future regulation by the act of parliament regarding the size of the sheet, was agreed to in committee of the whole on the 20th, by a majority of 33.

James Mill, the historian of British India, died in London on the 23d June.

Return of the Lords.—Mr. O'Connell has placed the following notice of motion on the order book of the House of Commons for Monday, the 27th inst.—"To move that it be referred to a committee to inquire and report whether it be not necessary for the public weal of this realm to reform the House of Lords, by extending the principle of representation, in the peerage, and altering the quality of electors and the mode of election."—*London Paper.*

There is nothing of importance from France.—The once celebrated Abbé Sieyès died at Paris on the 20th June, aged 85. He had been reduced to a state of idiosyncrasy for many years.

It is stated in a late Paris letter that the annual prize of 8000 francs, founded by the late M. Monthyon, for the book the most useful to public morals, was granted by the Academie to M. de Toqueville, for his work on America.

Our news by the late arrivals from Liverpool is to the 29th of June.

Another attempt has been made to assassinate the King of the French, Louis Philippe.

The English House of Lords has rejected the amendments of the Commons to the Irish Municipal bill, by a vote of 112 to 78.—*N. Y. Oils.*

Turkish Travellers in Europe.—The Paacha of Egypt has from time to time sent numbers of young men to receive, in France, the benefits of an European education.—One of these young men has recently published an account of his travels and observations upon the various objects of interest presented to him in France. This book is written in the Turkish language, and from the intelligence of the writer and his connexion with the government, it cannot fail of extensive circulation, and of exerting a happy influence, in some important respects, on the minds of his countrymen. It will aid in the introduction of more changes still, in behalf of European civilization. We cannot but regret that the traveller had not visited a country where he might have seen more of the real spirit and power of Christianity, and been made acquainted with the operations of some of those noble institutions by which it is diffusing its influence through the earth.—*Boston Recorder.*

### In Chancery.

ABEL FOSTER vs. ABEL CHANDLER.

THE said Abel Chandler is hereby notified that on the 18th of July, A. D. 1836, the said Abel Foster filed in the Court of Common Pleas of the County of Knox and State of Ohio, a



## POETRY.

## ON OVERHEARING MY CHILD IN PRAYER.

I saw thee meekly kneeling,  
And heard thy voice appealing,  
Unto the heavenly throne;  
With eyes and hands upraised  
The great Creator praising  
In childhood's softest tone.

Thine accents on me breaking  
Like music when awaking  
On the still air of night;  
Through my spirit thrilling  
While my glad eyes were filling  
With tears of pure delight.

Oh, while in years increasing  
May thy delight increasing  
Be found in holy prayer;  
With Christ be in union  
With heaven to hold communion  
And seek thy treasure there.

(English Magazine.)

## JUVENILE.

From the Christian Witness.

## THE CHILD'S TESTIMONY.—No. 1.

Those who have sat at the feet of that child, who once made the elders of the synagogue to wonder, however advanced they may be in their Christian experience, may learn, from the following faithful record, a lesson of faith, of holiness, and of patient resignation under suffering, which, were it not Christian, would be called heroic.

The believer in evangelical truth will be rooted and grounded in his most holy faith, when he finds the babe in Jesus, out of the fullness of her heart, giving, as it were, spontaneous utterance to the great doctrines of our religion, and appearing, from a kind of necessity, to rest upon them for salvation. The unbeliever should be led to ponder these things, and explain, if he can, upon other grounds than those of the Gospel, the maturity of thought, the complete subjection of self, the perfect calmness, or rather, the exultation of spirit in the hour of peril, which the knowledge of Jesus, and trust in his name, imparted to this young disciple.

But it is more especially to the young, that these words of one, who early was called home from earth, address themselves.—My friends, a voice from the dying bed speaks to you of your own mortality, and it tells you that the soul may triumph even over the grave; it directs you to the Lamb of God, who taketh away the sins of the world.

The following conversations were faithfully recorded, soon after they took place; and if the knowledge of Scripture, the readiness of allusion, the depth of observation evinced in many of these remarks, should seem to be rather the offspring of maturity, than of early childhood, let it be remembered, that some plants ripen fast for heaven.

Octavia Caroline B. was born in the town of P., March 15, 1815. Before she was able to realize the loss, both her parents had been called from their earthly pilgrimage; and the child of their affection remained below but a few short years, only that she might add her testimony to the religion of Christ, and show that the full confidence which a dying mother had reposed in the promise of her Saviour, was not without foundation.

In the spring of 1826, Octavia, now eleven years of age, began to feel the ravages of that fatal disease, which had deprived her of a mother's care, and thinned the ranks of those she loved as her nearest earthly relatives.

From the whole tenor of her conduct during childhood, it would seem that even in infancy, God had sealed her for his own, and graciously received that gift, which a pious mother had in faith offered to his acceptance. But it was at the commencement of her sickness, that the flame of piety began to beam forth with a clear and steady light; it was when the world receded from the view, that heaven grew nearer to her soul and clearer to her sight.

When she first began to think of her disease, as a sickness that must be fatal, the thought of Death, to use her own language, "made her blood run cold," and she shrank from it, she felt unprepared for eternity, she felt that she was a sinner and deserved to be cast from God's presence forever. From this time, her mind became deeply interested in religion, a spirit of earnest inquiry was manifested, and a desire to hear the Bible read, and to have prayers daily in the room, was expressed.

One day, while conversing with her, she said, "If I could feel that I had an interest in Christ, I should be willing to die, I should not want to get well." Soon after she added, "Christ has promised not to leave us comfortless."

All desire for life was now removed, though doubts of her full acceptance by God, and peace with him, would at times intrude themselves.

On one occasion, as she turned over the history of the Bible to show the plates to a little child who stood by her, she dwelt with pleasure upon the picture representing Mary anointing the feet of the Saviour, and said, "that is a beautiful sight, I love to look at it, Christ was so good."—She then turned to the Crucifixion, she looked at it for a few minutes, her eyes filled with tears, and she silently closed the book.

The next day, she conversed very freely upon the sufferings of Christ, his goodness and mercy, his compassion to lost and perishing sinners, and said—"Oh, sister, how good He has been to me, that he did not cut me off, without allowing me time to prepare for death—how many comforts I have, which others cannot enjoy—though I am sick, he does not let me suffer sharp pains, I can sleep at night, while others who are sick are suffering so much, that they can get no rest, I have every thing I want to make me comfortable—how good God is!"

Soon after this, she asked, "What did Christ say to the thief on the cross?"—I turned to the chapter and read it to her—she repeated the words after me, "Lord remember me when thou comest into thy kingdom!" This I believe was the means of convincing her that she could pray. I told her that was prayer, and added the reply of the Saviour, "This day thou shalt be with me in paradise." This answer to prayer, filled her with joy—"Oh!" she exclaimed, "how happy must that man have been!" After this, she often said, "I can pray in my heart, if I cannot make a prayer."

While speaking of the goodness of God, she said—"I have been like the barren fig tree

but how good Christ has been to me! He gave me Christian parents, a good mother, and tried every way to make me good, and when he found that I would not love him, he took away my health, made me sick, and so learned me to love him—Oh, how kind he was to make me sick—it was not hard in him was it?"

After a night of great suffering, she said, "Ah, what should I do, if I had not Christ to think of—I thought how much He suffered, and that made me still; how good God is—yes, He was good to me while I suffered—I felt that he was doing it for my good,—for He says, He will not willingly afflict, and that made me all the happier."

From the Sunday School Visitor.

## EXTRACT FROM THE "MOTHER AT HOME."

There is scarcely any person so reckless of eternity, so opposed to piety, who will not at times listen to religious instruction. A Christian gentleman was once a passenger on board a vessel where his ears were frequently pained by the profane language of a rude and boisterous cabin-boy. He resolved to watch for some opportunity to converse with him. One evening the gentleman was lying, wrapped in his cloak, upon the quarter-deck, with a coil of ropes for his pillow, feasting upon the beauties of ocean scenery. A gentle breeze was swelling the sails, and bearing them rapidly over the undulating waters. The waves were glittering with their phosphorescent fires, and reflected from innumerable points the rays of the moon. Not a cloud obscured the thousands of lights which were hung out in "nature's grand rotunda." The cabin-boy happened to be employed in adjusting some ropes near the place where the gentleman was reclining in the rich enjoyment of his wandering thoughts. A few words of conversation first passed between them upon some ordinary topic. The attention of the boy was then by an easy transition, directed to the stars. He manifested increasing interest as some simple but striking remarks were made upon the facts which astronomy has taught us. From this, the mind of the boy was led to heaven. He stood gazing upon the stars as the gentleman spoke of the world of glory, and the mansions which Christ has gone to prepare.—He listened with subdued feelings and breathless attention, as he had unfolded to him the awful scene of judgment. By this time his mind was prepared for direct allusion to his own sins. He was attentive and respectful while he was kindly, but most earnestly, entreated to prepare to meet Christ in judgment. The effect produced upon the mind of this wicked lad was evidently most powerful. Whether it were lasting or not, the gentleman had no opportunity to ascertain. But by taking advantage of the stillness of the evening, and the impressiveness of the scene, the turbulent spirit of that boy was for the time, at least, quelled. Religious instruction was communicated to his willing mind. And probably he will often, while a wanderer upon the ocean, gaze upon the stars in the midnight watches, and think of judgment and of heaven.

## TEMPERANCE.

From the Cincinnati Journal.

## TEMPERANCE MEETING.

Cincinnati, July 25th 1836.

An adjourned meeting of the friends of Temperance, was held this evening, in the College Edifice, when Mr. Nathaniel Wright from the Committee appointed to draft a Memorial and circular, submitted the following.

To the General Assembly of the State of Ohio. The subscribers, citizens of the city of Cincinnati, in the county of Hamilton, respectfully represent, that the laws authorising the corporations of cities, towns, and villages, to license drinking houses, require the serious attention of the General Assembly of the State.

From the earliest stages of the Territorial government, the legislation of the State has been directed to preventing the intemperate use of intoxicating liquors, in houses licensed for public entertainment. The mere retailing of these liquors to be consumed; where retailing has never been permitted to every citizen as a common right. Such retailing has been prohibited by law, under proper penalties, for reasons of public policy, which it is respectfully suggested, have lost none of their force.

In the year 1818, application began to be made, in some of the most populous towns, to license taverns, the sole object of which was to retail liquors. The apprehended evils of this course, induced the General Assembly that met in December, 1818, to take up the subject and revise the laws in relation to it. On the 5th of Jan., 1819, a law was passed, the operation of which was intended to prevent the licensing of mere drinking houses, in towns or elsewhere, and the provisions of this law, in respect to licensing taverns, are substantially the same that are now in force. But, in derogation of these provisions, enactments have been obtained in laws incorporating cities and towns, conferring upon these corporate authorities, the privilege of granting licenses for keeping Coffee Houses, and this privilege has been used, as it is believed, in every city and incorporate town of the State, for licensing houses with no professed object, but to supply drinks of an intoxicating character to those who may require them.

The subscribers deem it unnecessary to attempt an enumeration of the evils of intemperance in drinking. It is too well known to be the prevalent and fatal vice of our country.—The agency of drinking houses, in supplying facilities for, and ministering to this baleful indulgence, is of great potency; but it, too, is unfortunately, so familiar, to all, that it requires no exposition. There are, however, two views of the subject, to which the subscribers earnestly invite your attention. The first is, that the keeping of drinking houses, is assuming, throughout our state the character of a regular and a creditable business. Those who engage in it, attract to it, patronage and support as to an employment of advantage and usefulness to the community. The industry of active and enterprising citizens is devoted to a worse than unproductive business and is thus withdrawn from a direction in which it would contribute its share of the products that are beneficial to all. The second is that the keeping of Coffee Houses is a business in which hosts of for-

eign emigrants engage, as more congenial to their habits than labor in the country, or in the mechanic arts. This, among other inducements, leads them to congregate in our cities and towns, where many of them are necessarily unproductive consumers, contract idle habits, corrupt those with whom they associate, and engender a mass of ignorance and crime, destructive to the public peace and to individual security. The subscribers, in conclusion, respectfully state their conviction, that to prohibit, totally the licensing of mere drinking houses, or keeping them without licenses would conduce to the happiness of individuals, and to the prosperity of the State.

## CIRCULAR.

Cincinnati, July, 1836.

Sir:—The accompanying memorial explains its object. To effect that object, it is important that a distinct expression of public sentiment should be obtained. Legislation can only safely follow out the requisitions of public opinion. We are persuaded that this opinion is decidedly in favor of the proposed measure, and that if proper pains are taken its expressions can be had to that effect. We have determined to make the effort, and we solicit your assistance. Our plan, is to cause the memorial to be circulated in every part of the State, and to prevail with those who concur in our views, to devote the necessary time to organize an agency in each county, to obtain signatures. The sacrifice to each individual, may be made to little account. The united efforts of many can hardly fail of success. Whenever the memorial is circulated, we recommend that notice be given of the fact, in the most convenient newspaper.—We hope you will concur with us, and adopt your measures to your own localities.

Resolved, That the memorial and circular reported by the Committee, be adopted, and that all proper exertions be used to circulate and publish the same throughout the States, and procure the signatures of the citizens of the State generally, to the memorial.

Resolved, That the Chairman of this meeting with ten other persons, by him to be appointed be a standing Committee, to be styled, the Executive Committee on the Memorial to the Legislature, whose duty it shall be to adopt such measures as they shall deem expedient, for circulating, throughout the State, the memorial and circular adopted at this meeting, to appoint such committees and agents, call meetings, and superintend generally, all proceedings on the subject. When, Jacob Burnet, D. K. Este, J. H. Groesbeck, Nathaniel Wright, E. S. Haines, Daniel Drake, J. S. Wallace, C. Hammond, Morgan Neville, and J. C. Wright, were appointed as that Committee.

Resolved, That the proceedings of this meeting, together with the memorial and circular, be published in all the papers of this city, and that the different papers throughout the State, be respectfully requested to copy the same.

Resolved, that this meeting adjourn;  
WM. DISNEY, Chairman;  
J. A. SIMPSON, Secretary.

## TEMPERANCE ANECDOTE.

Rev. Mr. Whittemore, in his recent Address on Temperance related many amusing anecdotes. A soldier, he said, at one of the military stations during the last war, was so much addicted to the intemperate use of ardent spirits, that he was frequently chastised by the reviewing officer. One day, on parade, the officer noticed that this fellow was again most "essentially corned," as the phrase is, and he took occasion to reprimand him. "If I ever find you drunk again," you shall be put under guard and punished severely, sir, remember." The man promised to reform. About a week after, the officer noticed the soldier again, as drunk as usual.—He ordered the fellow to be brought before him. "Did I not tell you, sir," said the officer, "if I ever found you drunk again I should punish you for neglect of duty?"—"S-I-R!" said the man with a most provoking smile. "Did I not tell you that I should punish you for your vile habits, if I ever found you drunk again," replied the officer. "Oh, I beg your pardon, your honor—this is the same old drunk!"—*Dedham Patriot.*

The duty levied on four articles of consumption, all of which are generally useless, or nearly so, is thirteen millions, or about forty-three times as much as the whole missionary income of Great Britain and Ireland. And if such be the amount of duty, what must be the value of the articles themselves? To instance only one of them: the amount of ardent spirits consumed in Great Britain and Ireland in the year 1832 was nearly 26,000,000 gallons; the cost of which, to the consumer, was about £17,000,000. Thus the people of this Christian country spend about fifty-six times as much, for one noxious gratification, as is given to enlighten and save the world! They spend now, to destroy their characters, to ruin health, to beggar their families, to destroy their bodies and their souls, to fill the hulks with criminals, and to supply the galleys with their victims, a sum of money, which might, in a few years, adequately supply every heathen nation with missionaries. With the blessing of God the cost of one English vice might Christianize the whole world.—*Boston Recorder.*

One day during the present week, as a gentleman was passing through town, he saw a drunken man lying before a grocery door on his back, with his heels up, and face covered with blood and dust, where he had been politely hoisted by the keeper within, on account of his becoming too obstreperous. "Hallo, the keeper of the grocery!" said the gentleman, "your sign has fallen down, and is lying before the door!"—*Jeffersonian.*

## MISCELLANY.

## BRIEF REVIEW.

A new Pronouncing Dictionary has been published in England by James Knowles, nephew of the late Thomas Sheridan.

In this work the vocabulary is comprehensive, but the definitions are brief and imperfect, like those which we find in our pocket or school Dictionaries.

In the execution of the work, the author has adopted Mr. Webster's principles in several particulars, as follows:

1. He omits the letter *e* in such words as *blemiat*, *unavoidable*, *reconcilable*. He writes also *syllable* and *deposit*.
2. He writes the termination *ae* pretty uniformly in

forming verbs from nouns and adjectives, as in *mortalis*, *sympathetic*.

3. He inserts the letter *h* in such words as *hexahedron*, *octahedron*, *octahedral*.

4. He adopts the anglicized botanical terms, as *heptander*, *hexander*, *hexagon*, *undulaph*, *duadaph*, &c.

5. He writes, in the English form, the French terms of measure, as *centimeter*, *centimeter*, *decimeter*, &c.

6. He adopts Webster's division of verbs into *transitive* and *intransitive*, and designates the parts of Speech in the same manner.

7. He follows Webster in the insertion of the participles of verbs, but has failed in distinguishing those which are used merely as participles, and those which often lose that use, and express the sense of adjectives.

Note.—In an article in the *Lady's Magazine*, (Eng.) it is observed, "that (in the common dictionaries) we may look in vain for this great improvement in our language, unless we look across the Atlantic, and that is rather too far to look for the right spelling of English participles." That is, we cannot find these participles in any British dictionary: we may find them in Webster's dictionary, compiled on the other side of the Atlantic, and this is too far to look for a right spelling of English words.

8. Mr. Knowles adopts the mode of dividing words into syllables according to their pronunciation. This is commended as a great improvement, and so it is in England; but it is the mode which was adopted in Webster's elementary books more than fifty years ago, and has been used in all our schools from that period to the present time. Owing to this improvement and a proper classification of words by Webster, elementary instruction in the United States is now half a century in advance of that in England.

In the elementary books still used in that country, words are divided thus: ha-bit, ca-bin, te-nor, mo-tion, con-ten-tion; and the accents of words in Johnson's and Richardson's dictionaries is uniformly placed over the vowel, whether it is long or short, or whether it ends the syllable or not, as abuse, abutment. Webster's mode of laying the accent, abuse, abutment, determines by a single rule, the sound of the vowel without other direction.

9. In omitting to double the last consonant in such words as *traveling*, *libel*, *duelist*, *revalling*, Knowles has adopted Webster's rule in a part of the words of this class, perhaps in half the number.

This English author, in his Alphabetical order of words, generally writes *a* after *e*, as *critic*, *public*, but in his own composition, omits the *a* in all cases, a change inconsistent, not to say, a ridiculous one. So Walker adds *i* in his Pronouncing Dictionary, but omits it in his Rhyming Dictionary. Can any thing be more absurd! Why not conform to custom? Why not be uniform?

In pronunciation, Knowles follows Sheridan, rather than Walker; for he says, when Sheridan committed one mistake, Walker committed two; but he does not implicitly follow Sheridan.

Jameson, in his dictionary, published in 1827, rejected the pronunciation of Walker, in several classes of words. He observes that Walker pronounces *conspicuous*, *conspicuous*, *ingratiating*, in a passage read or spoken with solemnity would be intolerable. So he condemns Walker's *nathaniel*, *flatulence*, *congratulation*. Knowles says, this pronunciation is absolute vulgarity, absurdity and pedantry. Both pronounce such words *nathaniel*, *nathaniel*, *ingratiating*, &c.—Knowles also pronounces *bench*, *french*, as we do in this country, not as Walker does *bench*, *frensh*. Walker's Dictionary appears to be the worst guide that has appeared.

Note.—We have some dozen or two of Spelling Books and Dictionaries formed on Walker's rules of pronunciation, and used in American schools. These have already corrupted the language, and are daily corrupting it.

It is farther to be observed, that every new book on orthography multiplies diversities in pronunciation. The British authors differ from each other in their notation of more than a thousand words, and from these no standard or uniformity can be obtained. But it is well known that the higher classes of Society in England are governed by custom only, and are no more regulated by Walker, or Sheridan, or any other books, than they are by Tom Thumb or Gile's Gingerbread. And this is our only security for any thing like uniformity in pronunciation. If they were to follow books, our language would soon be characterized by the confusion of Babel.

Note.—If any thing can add to this evil of having different modes of pronouncing words authorised by different writers, it is to introduce, into schools, a book which gives all the diversities of pronunciation in such authors; leaving the teacher and the pupil to adopt which he pleases. Such a book as Worcester's Dictionary, tends to keep the language forever unsettled; and such is the effect of all attempts of English orthoepists to establish a standard.

Knowles has introduced into his work many words from Webster's Dictionary which our fastidious critics condemn; as *loatable*, *lengthly*, *vill*, *vill*, *slump*, &c. and many American words which are in use without objection. Dandy is inserted with Webster's definition verbatim.

One fact more to show the honor and justice of the author. He has introduced almost every word in Webster's dictionary into his own, without giving credit to a single word; not in a general preface, but in the body of the work. A great number of Webster's more important original definitions are copied word for word. This circumstance renders the importation or publication of his books in the United States, a violation of the copy right law.

In the theories of *etymology* and *derivation*, there is yet no British dictionary which is tolerably complete. Richardson, in these articles and in the number of words, has made no advance upon Johnson; his book is deficient in more than twenty thousand words. In lexicography, the British dictionaries are fifty years behind the present state of the language.

NEAMATHLA, THE CAPTIVE CHIEF.—We referred to this personage a few days ago, and promised to give some account of his capture. We will premise that no Indian, living or dead, ever cherished feelings of deeper hate for the white man than Neamathla. The Seminole strife was in exact accordance with his feelings. These had been often outraged, and he resolved now on revenge. Prompted by this feeling, he resolved on stirring up the Creek, and kindling in them the fires of war. Upon this question Indians are always ignitable. War is the Indian's glory.—Neamathla found in Jim Henry a congenial spirit. The Creeks were excited to action, and Neamathla indulged all his hopes, and the prospect was fair for the shedding of much blood. In pursuit of this object, he had planned the war, and was engaged in its execution, when the command under Gen. Jessup, receiving tidings of his position, prepared to capture him. He was on his pony, and about five miles from his town, which is on the south side of the Creek nation, when a trail that it was supposed he would take, in his march, was invested. Troops occupied it in front and down either side for a considerable distance.—Neamathla's fortune was on his side; he took the upper trail and was proceeding in safety when he was met by some friendly Indians (friendly to our side.) They entrapped him. On meeting this warrior they said, pointing ahead—"White men on this trail." Neamathla paused, and looking down at the faces with his searching eyes, questioned the truth of what they said. Assuming a show of indifference, they moved on, saying if he did not choose to believe them, they had no more to say—they had done their duty. At this moment Neamathla's fortune forsook him—when he turned and took the other trail. Passing the guards on either side, they closed in upon his rear, and rising in front demanded his surrender. He looked, paused, decided: he clapped spurs to his horse, but as he proceeded, new bodies of men rose to his view, when presently he was met in front and being thus surrounded, surrendered. With his countenance unchanged, except into a fiercer expression of defiance, he demanded to be shot—"Shoot me," said the indignant chief—"Shoot me!" "old!" I should lose but a small piece of life—spare me; I am soon what he has done has been at my bidding. Spare him, but kill me. I have no wish to live. I am the enemy of the white man—have always been his enemy, and will ever remain his enemy."

His life was spared—and the purpose mercifully formed to send him west.—*N. Y. Com. Ad.*

RISE OF WATER IN THE LAKE.—We have observed that the surface of Lake Erie, at this place has been several inches higher this season than usual, and much higher (perhaps two feet) than it was last fall. At that time, owing to prevalent westerly winds, it fell about eighteen inches in the month of October, and did not regain its usual level till near spring, when it still continued to rise perceptibly. But within the present month, and the latter part of the last, the elevation has been so rapid, as to become an ordinary level of the last three years, and although it may be attributed, in some good degree to the north-easterly winds that have prevailed lately, this preventing the discharge of water over the falls of Niagara, there must be some more permanent cause in operation, which produces the same effect. The water was raised by the gale of last

week, sufficiently to throw the entire trunk of trees upon and over the eastern pier, which, we are informed, was never observed before. There is no sufficient reason or information to believe that the rise and fall of the Lakes is periodical or regular, but only accidental, and not to be foreseen. The fact has not been satisfactorily explained that we know. Many attribute the rise, of late years, to the works at Black-Block; and it is admitted that the general height of water has been greater since their erection than before.—But the same has been observed in Lake Michigan, with the same period. We are disposed to consider the fluctuations that we notice in all the upper Lakes, as the combined results of the wind, and the unequal quantities of rain and snow that descend throughout the vast regions occupied by these seas and their tributary waters.—*Cleveland Daily Gazette.*

EX-PRESIDENT MANSON.—The death of Ex-president Madison, though an event not unexpected, has produced a sensation in the public mind corresponding with the distinguished talents and exalted character of the deceased. He was born March 16th, 1751; was a member of the Legislature of Virginia, 1775; was one of the Council of the same State, 1776; member of the Congress of the Revolution, and of the Convention which framed the Constitution of the United States; one of the principal contributors to that celebrated work "The Federalist"; was elected a member of the First Congress, in which body he remained many years; was made Secretary of State under Jefferson, March 5th, 1801; was inaugurated President of the United States, March 4th, 1809, in which office he continued, by re-election, eight years; died June 28th, 1836, in the 86th year of his age.—*New York J. Com.*

FLORIDA ORANGES.—It is known to every one, that during the severe frosts of the winter previous to the last, every orange grove in Florida was destroyed. It was believed by the orange growers in the city of St. Augustine, that a receipt of two millions of dollars would be the result of the crop of that city. A week previous to the frost which terminated so fatally, a gentleman purchased 4,000 young trees at ten cents each, for the purpose of removal and transplanting in a distant city. These were placed in mats and preserved, and are believed to be the only living ones in the territory. The purchaser, Mr. Butler, for his outlay of \$4000, was offered \$60,000, which he declined. The gentleman is since dead. Some of the trees have been since purchased, again removed to St. Augustine, and will probably in a few years become profitable.

Stair Carpets should always have a slip of paper put under them at and over the edge of every step, which is the part where they first wear out, in order to lessen the friction of the carpets against the boards beneath. The strips should be, within an inch or two, as long as the carpet is wide, and about four or five inches in breadth, so as to lie a little distance upon each step. This simple plan, so easy of execution, will, we know, preserve a stair carpet half as long again as it would last without the strips of paper.—*Pittsburgh Bee.*

## SCIENCE OF HORTICULTURE.

Extract from Rennie's "Alphabet of Scientific Gardening," for the use of beginners, published in London in 1833:

When the roots of certain plants, which are to them what the head is to animals, are cut off, new roots may, under peculiar circumstances, be reproduced. The chief condition required for the reproduction of such roots, is the preservation of their life till the roots have time to form, and various expedients are resorted to with this view, as well as for the quick production of the roots.

Striking by Layers.—The common mode of striking by layers, is to take a branch of a plant, and lay it upon the ground, and then to cut it into layers, each of which is to be a new plant. The ends of the common branches sometimes take root in a similar way. A willow or a privet branch, if accidentally bent down into the ground, will send out roots, and become a new tree if separated from the parent.

But in most instances, it is requisite to interrupt the downward flow of the pulp, as to form root fibres, and hence, in practice, the branch intended as a layer is slit, lengthwise, or cut half through, in a direction sloping upwards, or it is ringed as in the isinglass mode, or it is pierced in several directions by a broad awl, or it is wired or twisted; all of which operations have the same design of checking the descent of the pulp, while the sap going up in the most central part is not interrupted, and consequently the layered branch grows as well, if not better, than if it had not been so treated. The soil ought not to be too damp, otherwise the cut part may rot.

Towards the end of the autumn, layered plants are, for the most part, sufficiently furnished with new roots to feed them without further dependence on the parent plant; but they are in general still weaker than seedlings, and require to be not only watered, but the more tender sorts not exposed to too bright sunshine.

Striking by Slips or Cuttings.—It is important to have a bud, or buds, on every cutting intended to be struck; but leaves, or at least many leaves, are disadvantageous, as tending to exhaust life, by giving off too much oxygen. In the case of evergreens, however, in which the action of the leaves is so slow as not to produce exhaustion, they must be left on to assist in maturing the pulp for the new roots; but no such leaves must remain below the surface of the soil lest canker ensue.

The end of a cutting, to be planted in the soil, ought to contain a leaf of other wood, the bole, or stem, and be cut very smooth, in order to prevent water from stagnating in any crevice or bruise, and thus tending to rot the part. The heel of older wood is to prevent too much water being taken up by the more active and more open vessels of the bole, which would render the whole drooping and sickly.

For the same reason, rich earth, very retentive of water, is bad for most cuttings; and species difficult to strike are best planted either in pure sand, or in a soil containing a large proportion of sand, to drain off the superfluous water, which ought to be supplied in small quantities, but frequently, so as to keep it in constant circulation. Layered orange trees can only be struck by a drain of broken potshers in the bottom of the striking pots. This is one of the true scientific principles of striking cuttings.

## THE OBSERVER.

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All communications relative to this paper, must be directed to the Rev. M. T. C. Wise, Gambier, Kent Co. Ohio.

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